

Extract from letter written to Robert E. Speer by Mrs. J. K. McCauley
of the Japan Mission.

July 25, 1914.

"Just before I left I had another happy experience. The Secretary of the Government Lepers Hospital came in, thirty miles, to bring the card of the Superintendent to the station to say good-bye to me before leaving. Learning of the postponement of the steamer, he came to my home after 10 P.M. and said the Superintendent asked him to say 'He hoped I would soon return to Japan. That he had studied the condition of the Lepers Home at Meguro (Our Christian Lepers Home), the Lepers Home at Kumasnoto, under Miss Riddell (Episcopalian) and was quite convinced that the Christian religion was the only religion to bring joy and hope to the poor leper, and that he would personally remove any obstacle to our entire freedom in the hospital where he was superintendent.' The last time I was at the Government Hospital, the Superintendent came to our preaching service and this I believe was his first time, but he seemed to be impressed and took a hymn-book and joined in the singing. Miss Ward had her camera and asked to take a group of the women and he not only consented but stood with us and was photographed."

RECEIVED

OR-R

JAN 31 1916

Mr. Speer

January 31, 1916.

My dear Mr. Speer:

You are most welcome to keep my copy of the speech of the Lieutenant-Governor. Dr. Halsey's office has been sending to all the Allahabad friends copies like the one enclosed and as I understand, sent them also to Mrs. McCormick and Mrs. Taylor.

Cordially yours,

Orville Reed

SPEECH DELIVERED BY HIS HONOUR THE LIEUTENANT GOVERNOR OF THE UNITED PROVINCES (SIR JAMES HESTON) AT THE OPENING OF THE ELIZABETH MCCORMICK MEMORIAL DORMITORY OF THE DEPARTMENT OF AGRICULTURE IN EWING CHRISTIAN COLLEGE, ALLAHABAD, ON NOVEMBER 8th, 1915.

"Ladies and Gentlemen:-

I am very glad to see that Allahabad society is represented here this afternoon. I do not know that Allahabad society comes very much across the river Jumna. We have our courts and our offices and clubs and our entertainments over there; we have our congresses and our leagues and our politics and our caucuses over there; but it is not over there that the real work of India is being done. It is here on those sun-baked acres round about you that the true work of India is being done, and this is the work that Mr. Higginbottom and his staff have been doing. They have been getting India boys and teaching them agriculture in the best sense of the word. Here you will see the young Indian student who cannot only tell you the chemical components of manure but who will go out and put the manure into the soil. And you will see the young Indian student who is not only familiar with the mysterious processes of nature which result in the growth of an ear of wheat, but who grows the ear of wheat himself and who is constantly at rivalry with his fellow students as to who can grow the best and biggest ear. That is the true work; that is the real work of India. The work which the Mission College has established in this farm is of a type which makes the visitor see visions. I confess that after I have been here and spent an hour on the farm, I always go away seeing visions. I see a vision of a very different India from what we have now--of an India in which the whole country-side has been metamorphosed by agricultural skill and science; in which its rustic people are comfortable, in which the land is immune from the ravages of famine, in which the ground is producing three, four, five, six times what it produces now; and as a correlative to that I see a vision of the great towns, busy with the hum of looms and a purr of electric machinery, which I hope means smokeless chimneys, turning out the comforts and luxuries which a prosperous country-side will require. It is a vision of a great and prosperous country striding forward to higher things.

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I am the only person Mr. Higginbottom has persuaded to dream and see visions. When he went to America this last summer on what he euphemistically called his holiday, he tells me that he addressed--I shall not venture to quote the number of addresses he gave--they were infinitely more than you or I hope to give in the course of our life time, but he delivered this enormous number of addresses, up and down the States in the interests of the work which is going on here, and he persuaded, as he told you, several people to dream dreams which materialized. Among these were the two generous ladies whom he has mentioned in his address whose dreams materialized in the form of a check of 1000 pounds in each case. With these checks Mr. Higginbottom proposes to establish a large hostel, of which we see one portion before us this afternoon, and the corresponding portion will no doubt be raised with the same speed. In that way he will increase the comforts of the boys who work here and thereby increase the efficiency of the work that they do. I am glad to be here as Head of the Local Government to tender to these ladies the thanks of that Government for the benefactions which they have sent to a country which they had never seen, which had no claims on them and which will be all the more grateful for their liberality. I am sure that that liberality will remain in the memories of a long succession of happy and contented students.

Ladies and Gentlemen: the wing which you see before you of this new hostel is a striking example of the interest that is taken by the public of the States in this country and I would appeal to you and through you to the great Allahabad public and to the public of these provinces to reciprocate that interest. It would do us all a great deal of good if we come out and see this farm and its work at the different seasons of the year. And it is only fair that when a great country has shown the interest that it has in us, we should show an interest in the results. It has been on the part of Dr. Janvier a work which he has carried out under considerable difficulties and sometimes disappointments to continue agricultural teaching at this college. It has been a work of self-sacrifice and love to Mr. Higginbottom and his devoted staff,

And now, ladies and gentlemen, I have the pleasant duty of declaring the McCormick wing of this hostel duly open and I am sure that I voice your sentiments when I express the hope and the confident belief that this hostel will for many generations to come be a centre of agricultural learning and a source of economic prosperity.

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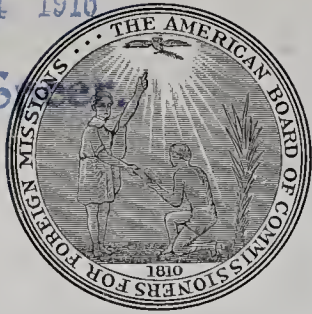
EXTRACT FROM LETTER OF REV. ARTHUR E. HARPER,
February 2, 1916.

"If you see any 'theologs' looking for a large job, please tell them for me that in all the opportunities that I might aspire to in religious work in America, I have seen none that approaches my opportunity that I have here. May God help me to meet it as pleases Him."

RECEIVED

MAR 4 1916

Mr. S



AMERICAN BOARD Quarterly News Bulletin

BOSTON, MASS., February 26, 1916.

Friends of the American Board:—

This Bulletin will be read with mingled feelings, since tragedy and success lie side by side. But is it not Providential that when events in Turkey are so dark we are getting such wonderful tidings from China and India? This quarterly news sheet has an important mission in strengthening our faith. Will you not help us circulate it by sending a list of representative names and addresses plainly written?

Cornelius H. Eaton
Secretary.

LATEST NEWS ON THE ARMENIAN ATROCITIES

Many were stirred deeply by our last Bulletin which was devoted entirely to the Armenian atrocities, and not a few have sent money for relief work. The situation is an unparalleled one — surpassing even Belgium, Poland, and Serbia. Hundreds of thousands have perished; but multitudes remain and can be saved if help comes speedily. The Board has sent three of its missionaries, Rev. W. F. Macallum, D.D., Floyd O. Smith, M.D., and Mr. George F. Gracey, to serve on the relief committee at Tiflis, Russia, just over the border from Turkey. They cable that 170,000 refugees are in the Caucasus region and that the need, especially for clothing and blankets, is urgent. A similar massing of refugees has been located in the region of Aleppo, and Dr. Edwin St. John Ward is on his way there with Red Cross supplies. Letters convey little information on account of the strict censorship, but missionaries arriving in this country reveal the terribleness of the situation, and implore us to send out more money. Cables from Treasurer Peet at Constantinople reiterate this demand. The appeal to save the remnant of the Armenian race should come before every Protestant church in America, but especially before our Congregational churches, as these people in a sense are our wards. They are being persecuted in part because of the faith which they have received from our missionaries. If we desert them in this hour it will be to our eternal shame. Gifts may be sent to Frank H. Wiggin, Treas., 14 Beacon St., Boston, Mass., and should be designated, "For Armenian Relief." These gifts should be regarded as extras — that is over and above what is given for the support of our regular work.

THOUGH HE SLAY ME YET WILL I TRUST IN HIM

How have the Armenians taken their adversities? The missionaries bear convincing testimony on this subject. For the most part they have met the test as Christians should, with fortitude and strong faith. One of our young lady missionaries speaks for them generally when she describes what happened at one of our stations.

Miss and I saw the departure of hundreds of Armenians into a hopeless exile. It was heart-breaking and too awful even to imagine in detail, yet we praise the God of all mankind, whether Moslem or Christian, that we were permitted to see the spirit of Christian faith and humility manifested by so many in the darkest period of Armenian history. There may have been examples of hard-heartedness and cursing against God and an utter losing of faith, but we did not personally come in contact with them. How often did

*Return to E. P. Scott
156-5 7th Ave.
N.Y. City*

we pray together with those about to go and with the tears streaming down our faces beseech God to keep our faith sure! How often did men and women clasp our hands at parting, saying, "Let God's will be done, we have no other hope!" Effendi....., the Protestant preacher, came to our Compound the morning of his leaving and asked that with the girls and teachers we might all have worship together. His young wife, who was about to become a mother, was left to our care. Whether they will ever be reunited I do not know. With entire calm he read from God's word and prayed God's protection for us all who were left behind. At the close he asked that the girls sing "He leadeth me."

SAFETY OF THE MISSIONARIES IN TURKEY

The latest despatches from Turkey bear the date of December 29. The missionaries, 190 in number, so far as reported are all safe, although there has been heavy loss through death. Eleven have died since May. We have lost three of our splendid physicians by typhus fever: — Dr. Atkinson of Harpoot, Dr. Thom of Mardin, and the famous Dr. Shepard of Aintab, all these having caught the disease from their patients. The loss is irreparable. Six of our stations have been abandoned temporarily: Van, Bitlis, Oorfa, Diarbekir, Adabazar and Bardezag, the population having been wiped out. At Harpoot, Trebizond, Marsovan, Sivas, Hadjin and Tarsus massacres and deportations have nearly wiped out the Armenian population, but the missionaries remain to care for the aged, the infirm, and the children who are left, and to guard the mission property. (The Board has \$3,000,000. of property in Turkey). It is left to the missionaries to come home if they think best.

Aintab, Marash, Adana and Brousa have suffered terribly, but not like the above places. At Talas and Cesarea, where the population is more largely Greek, and where the governor has been friendly, the work goes on as usual, and the schools are full to overflowing. In Constantinople the deportation has been comparatively slight. At Smyrna the college is in full blast, and doing a greater work than ever. Miss Vaughan remains alone at Hadjin; but is considered to be safe. The Stapletons are alone at Erzroom, which is surrounded by the Russians. There has been no news from the Balkans except Monastir, which reports that the schools have continued without the loss of a day throughout the disturbances incident to the capture of the city by the Bulgarians.

DON'T PRESS THAT BUTTON

Rev. Murray Frame, of China, writes that the officials are in such a receptive state of mind these days that the Y. M. C. A. workers and the missionaries are making large use of illustrated lectures to reveal the actual state of the country. He describes what happened at one of these lectures in Tungchow.

Mr. Yui was using a device to compare the conditions of education in various countries. A double row of buttons ran horizontally across a big chart. Upon pressing successively the buttons of the upper row, bands of canvass, four inches broad, flew upward, pulled by strings, to show by their respective lengths the number of school children per hundred of population in Germany, England, France, the United States, Japan, and China. The band for China was pitifully short, and I saw flashes of fire in the eyes of the audience. Upon pressing the buttons in the lower row, bands of canvass flew downward to show the number of illiterates in those same countries. As the lecturer was on the point of pressing the button for China, the president of the Chamber of Commerce leaped to his feet and in passionate words called out, "Don't press that button. There is discouragement enough in our hearts these days. We had a Republic and thought we were going to get somewhere. But they've taken it away from us. And now, when our hearts are sore, you want to reveal our shame. Don't press the button!" The Governor was annoyed at the interruption, and told the lecturer to proceed as usual. But it was as well that he courteously omitted that part of his lecture, for the band would have reached to the middle of the hall, and the eyes of more than one strong man in the audience were moist.

MR. YUI GIVES HIS LECTURE SIX TIMES

It requires considerable restraint not to print all of Mr. Frame's letter — every line is so significant of new conditions in China, but here is another paragraph telling how Mr. Yui's lecture came to be in great demand.

Early on Friday morning came an urgent request from the Governor that Mr. Yui should remain till the evening train on Saturday and deliver his lecture a sixth time in the theatre of the Chamber of Commerce, to the mayors and vice-mayors of all the villages within ten miles of Tungchow, of which there must be at least four hundred. To ensure the faithful delivery of the Governor's invitation he warned the sixteen messengers whom he despatched to the villages that unless at least four hundred men appeared at the lecture each of the messengers would have a sound beating! When Mr. Yui and I arrived at two o'clock there were more than the required four hundred present. The audience that gathered in that tumble-down theatre was the most interesting I have seen since I came to China. The Governor and Director of Education in the district opened the meeting. When Mr. Yui had delivered half his lecture to a breathlessly attentive audience, they asked him to pause a while and drink tea in another room. The Director of Education harangued the crowd, which soon began to disperse. Whereupon Mr. Yui was hastily requested to return and finish. At the end of the lecture he was requested to remain on the platform to hold the attention of the audience while the Governor explained to the guests the new taxes he had recently levied for education, telling them the exact amount so that they might not submit to extortion from the tax-collectors.

THE SHERWOOD EDDY CAMPAIGN IN INDIA

Mr. Eddy is on his way home from India, where he has completed a remarkable series of meetings, like and yet unlike those of two years ago in China. From a private letter we quote a characterization of the meetings in the Madura district, where Mr. Eddy was formerly a missionary of the American Board.

This campaign goes far ahead of anything we have ever known in the matter of rousing the Christians to take part in the work. Last night there were 1,500 in the great theatre. After speaking for an hour on Christ, we had an after-meeting, where about a thousand stayed. Then we passed cards for inquirers, of which 145 were signed. This morning we met the Christian workers and laid upon them the responsibility for following up the Hindu inquirers.

The unique thing is the wonderful way in which these Christians are working. I do not know any city in China which did as Vellore and Madura have done, namely, furnish 100 Christians who would visit the non-Christians from house to house, week after week, make friendship with them, keep them together for the preliminary song service, moving pictures or entertainments, or preliminary meetings, and then bring them out to the main meetings and follow them up with frequent calls and personal fellowship. A far larger number of Christians are gathered together in Bible classes and enrolled as workers than there are in China today. In China they are aiming to reach the students, but in India they are working for the middle classes. With these classes the Indian campaigns are more successful.

THE CONVERSION OF A HINDU GURU

A guru is an authoritative teacher or priest among the Hindus, whose word is law to his disciples. Mr. Edwards of Sirur, Marathi Mission, sends a highly interesting account of the conversion and baptism of a prominent guru who has charge of eighty-four villages, and who therefore will be of great influence in bringing all his people to Christ. The event caused a sensation in the district and strong opposition appeared on the part of his relatives and friends. The guru, however, stands firm. We quote only the close of the narrative.

It was a joyful congregation that filled the mission church for the baptismal service. The converted guru who was about to swear fealty to the Great Teacher had earlier in the day handed over to me all his papers. One contained his family pedigree, another gave the full list of eighty-four villages under his sway, while yet others contained records of important disputes he had settled. Just before the service he finally divested himself of his sacred thread, a threefold cord which he had worn as symbol of his priestly authority. And what a service it was! The singing itself was a benediction. A brief exposition of regeneration from the story of Nicodemus led up to the pointed questions which every adult convert from heathenism must be asked. All these were answered in tones of decisive assent. If any one doubts the living power of Christianity, let him attend the baptismal service of a heathen convert; it is worth crossing the oceans to witness. This morning three Hindus called on the convert, whom they asked, "And have you become a Christian?" His answer was: "All my life I've been seeking light and peace; seeking, seeking, seeking, but never finding. *Now I have found.*"

JOTTINGS AT HOME AND ABROAD

Rev. Thomas W. Woodside, of our West Central Africa Mission, has been utilizing his furlough in the study of dentistry in order that he may be of more service to both natives and Portugese when he returns. He is about to undertake an extensive itinerary among the colored Congregational churches in this country for the purpose of interesting them in their brethen in the Dark Continent.

It is estimated that there are not less than two thousand students of Latin America in the Universities, Colleges, Professional Schools and other educational institutions in the United States and Canada. These students come from all the countries south of us and are studying in sixty-four of our institutions. For the most part they are from wealthy and influential families and when they return they become leaders in their own communities. If these young men can be brought under helpful Christian influences while they are studying in our midst, they will become a mighty force for Christ throughout the Latin American world. Have you an opportunity to reach one?

As we go to press the much heralded Panama Conference of Mission Boards is holding its sessions on the Isthmus. Great things for Latin America should come out of this gathering. The American Board is represented by Dr. and Mrs. John Howland of Mexico, Prof. Harlan P. Beach of Yale, Mr. Dwight Goddard of Ann Arbor, Mich., and Mr. William E. Sweet of Denver.

Some forty of the seventy-five conventions of the Laymen's Missionary Movement have been held thus far. Three teams of speakers are at work, in the East, on the Pacific Coast, and in the South. The enrollment has been phenomenal and the interest intense. There are two main objectives: to persuade the churches to adopt modern methods of church and missionary finance, and to conduct throughout the year a program of missionary education.

The Board has received a gift of \$20,000 from a New York friend for land and new buildings at Madura College, India.

Since January 1st the Board has received eleven "conditional gifts" aggregating \$17,200. Interest will be paid on these during the lifetime of the donors; at death they immediately become available for the work of the Board. Our Conditional Gifts Fund now aggregates \$1,020,724.17. Do you know a safer, a nobler way to invest property? Let us send you our literature on the subject.

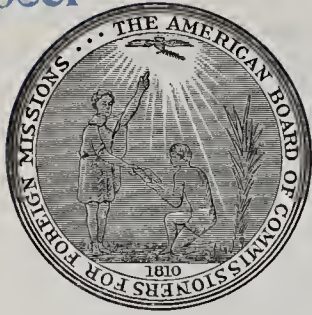
In a previous bulletin we asked for sets of surgical instruments, and several were sent in, which were eagerly seized upon by medical missionaries on furlough. We can use a number of additional sets, especially if they are in good condition. Please tell some retired surgeon or surgeon's widow of this. We also need a set of dental instruments, the first we have ever asked for. Does anybody want to give a motor-boat for Beira, Africa? The kind we want, with transportation, costs \$2,000. Two hundred dollars will build a school house in Ceylon, and we need about fifty of these.

We have a number of new leaflets which we want to have distributed widely — such as "American Board Charts" (showing the magnitude, variety, and success of our work), "Missions and Business," "Scouting in the Philippines," "Four Challenging Facts." These are good for use in the pews as well as for more personal distribution. Write to John G. Hosmer, 14 Beacon St., Boston, or to district offices for literature.

RECEIVED

MAY 25 1916

Mr. Speer



AMERICAN BOARD Quarterly News Bulletin

BOSTON, MASS., MAY 19, 1916.

Friends of the American Board:—

What a world! Yet the work of the Board is forging ahead amazingly. Against the dark background of war it is a privilege to tell these inspiring things. After you have read these pages you can help by passing them on.

Cornelius H. Patton
Secretary.

GRAVE SITUATION IN TURKEY

The Board has received a cable from Mr. Philip, the charge d' affaires at Constantinople, urging that all the missionaries in the interior of Asia Minor be withdrawn on account of increasingly tumultuous conditions. A few days later came a message from Mr. F. Willoughby Smith, U. S. Consul at Tiflis, Russia, stating that conditions in the region of Van are suitable for the missionaries who were driven out to return. Which view of the situation are we to take? It depends upon whether we view matters from the Turkish or the Russian side of the line. The Board has taken steps looking to the return of the male Van missionaries at an early date. They will travel via Russia and the Caucasus and will be occupied mainly in relief work for some time to come. As to the missionaries still in Asia Minor (one hundred and twelve in number) the Board leaves it to Treasurer Peet at Constantinople and the U. S. Embassy to decide. It is doubtful if the missionaries can get out unless they walk. No anxiety is felt as to their personal safety and the Board has been able to keep them in funds and to provide against future needs.

A company of eight missionaries from Eastern Turkey, desiring to leave for home, have been detained at Beirut since Jan. 1, the Government refusing to allow the U. S. Battle-ship *Des Moines* to take them off. Dr. Edwin St. John Ward, who went out with Red Cross supplies for the refugee camps in Syria, was not allowed to land at Beirut and is now at Constantinople. Dr. Mark Ward, his brother, a new appointee, is also at Constantinople, being unable to proceed to Aintab, where he is to fill the place of Dr. Shepherd, deceased, in charge of the hospital.

There have arrived recently in Boston, Rev. Chas. T. Riggs of Constantinople, Secretary of the Western Turkey Mission and editor of the highly valued "Orient"; also Rev. and Mrs. Arthur C. Ryan of Constantinople. Mr. Riggs made the journey in 19 days via Berlin and Copenhagen. Mr. Ryan's activity in protecting the Board's property at Bardizag and in other ways brought upon him the disfavor of the Government and he was required to leave. These missionaries state that Turkey is in a chaotic condition, and that the situation is exceedingly bad as to food, clothing and fuel. Sections of Constantinople are without bread for days at a time. Relief funds from America are being distributed from Constantinople, Tiflis and Aleppo as centres. The Board now has four stations under the Russian flag, Van, Bitlis, Erzroom, Trebizond. The Russian officials are friendly, in several instance conspicuously so.

FEARFUL SCENES IN ERZROOM

Indescribable things happened in Erzroom just before the Russians captured the city. Out of 20,000 Armenians only 200 escaped death or exile. Thirty of these were saved in the

house of Mr. Stapleton, our American Board representative. We quote from a summarized account of the taking of the city.

The Moslems came several times and demanded that the Armenian girls be given over to them. Mr. Stapleton answered, "You must kill me before you can touch them." A plot to fire the house was discovered and the situation daily became more desperate, until at length Mr. Stapleton said, "If the Russians do not arrive today, I feel sure that our time has come." That night the magazines in the Erzroom forts exploded, the shock breaking most of the windows in the Stapleton house, and breaking all the windows in the hospital nearby. The Turkish troops fled. Then the townsfolk began looting. They were approaching the American quarters when the Russian advance guard of Cossacks entered and began to police the city. Later many high Russian officials called and were entertained at the Stapleton's house. The Turks had sent most of their wounded away; but 200 were left with no one to care for them. When Dr. (Mrs.) Stapleton and the Russian Red Cross physicians went round the hospitals they found dead in every room. In one house fifteen dead and fifteen living were found. Dr. Stapleton offered to take charge of the patients from the City Hospital herself, with the help of some of the girls she had protected. The patients were in fearful shape.

THREE TIMES AND OUT IN MEXICO

When the Mexicans settle their affairs none will be more grateful than the American Board missionaries. Under arrangements with other denominations there have been assigned to this Board for exclusive cultivation the three northern states, Chihuahua, Sonora and Sinaloa, the very region traversed by the Villa bands and the Government troops. It seemed unwise to have workers remain under present conditions, and so for the third time they were instructed to leave. All are now out except Miss Lora F. Smith of Hermosillo, who is unable to escape. Miss Ellen O. Prescott and Miss Mary B. Dunning, of Parral, suffered no injury during the fight between the U. S. troops and those of Carranza. How little these ladies were disturbed by the upheaval can be judged from the following letter of Miss Dunning, to Miss Lamson of the Woman's Board.

Everybody here says there is no use in going out; and we have such a flourishing school! However, I have sent a letter to Mr. Wright and if he still thinks we should go, we go. The Flanyan family, the last and only American family here for some time, left on Thursday. A Mr. Garfield Smith, a Canadian, with a Mexican wife, is a very good friend of ours. He expected to charter a freight car and make it comfortable and asked us to go with them. It would be a much more comfortable way to go, as rolling stock is in a most dilapidated condition. Seats are broken and infested with vermin and everybody takes their household goods right along in the car. It is a sight to see a train in these days! We have wished that we could finish the school year, and then we would be glad to get out of this troubled country for a time. I suppose the state of things does have more of an effect on us than we think. Almost all the Americans left here last September, after the killing of the Americans not far from Chihuahua. We have no consul here. We could not have gone anyway when Mr. Wright sent us the telegram, for there were no trains for four or five days. And so, this is just "where we are at!" If the other missionaries are not coming back soon, it would seem surely that we should go. Certainly the Master will direct. I am afraid I am a little like Gideon. I want the wool wet and the ground dry and then the wool dry and the ground wet. We have gone out so many times and nothing in the world happened, and you do feel so foolish coming back.

CO-OPERATION WITH THE CHINESE GOVERNMENT AT SHANSI

It is two years since readers of this Bulletin responded to our appeal and subscribed \$15,000 to enable the Board to take up with the proposition of the Chinese officials in Shansi looking to the Board managing the public school system in nine counties. Only now are we able to give a definite report. The workers, Rev. and Mrs. Frank B. Warner, Mr. and Mrs. Arthur W. Hummel, had to be obtained and equipped; they had to make the long journey and then acquire the exceedingly difficult Chinese language. At last, however, they are on the ground and hard at work. Mr. Hummel was assigned to the Middle or High School and Mr. Warner to the supervision of the village schools. Unfortunately during the interim a new magistrate appeared on the scene, who cut off the head of the former governor, who had been so friendly, along with the heads of some forty other officials, and cancelled the co-operative scheme so far as the Government High School was concerned. Mr. Hummel accordingly turned to the mission academy,

any interested in the study of Christianity and who meant business to stay and talk with us. Twenty stayed. Some of them have been looking into Christianity for a long time, and are nearly ready for baptism. (Mr. Holmes names eight other towns near Teshio where similar conditions prevail.)

SPAIN IN WAR TIMES

Rev. Wayne H. Bowers, who joined our mission in Spain in 1913, with station at Bilbao, writes that there has been a large ingress of Germans into his city since Portugal entered the war. The cost of living has increased enormously. This brings special hardship on the native pastors, who are working for very small salaries. Our Spanish work is small, as compared with great mission lands, but very fruitful. We have two stations and seven outstations in Spain, with five missionaries, 31 native laborers, six churches. The most encouraging fact reported is the growing tolerance and in some cases even friendliness of the people toward the missionaries and what they stand for. They are learning that these men and women stand for the things which have made America great. The Republican movement, also, which is growing in strength, works in our favor.

JOTTINGS AT HOME AND ABROAD

Castes in India, high and low, seem to be waking up. Rev. Edward Fairbank of Vadala, reports that leaders of the Marathas, the ancient ruling caste of Western India, are asking him for schools and inquiring into Christianity.

The Board has authorized the opening of a new station in Africa, in connection with our Rhodesian work but located over the line in Portuguese territory. We now have two stations in Mozambique or Portuguese East Africa: Beira, the sea-port and this new station in the hill country. There are said to be a million unevangelized pagans in this region.

Don't forget in these war days our workers in the far away Caroline, Marshall and Gilbert Islands. Japan has taken over many of the islands, but is kindly disposed. Mails are infrequent, but recent letters report the Misses Baldwin, Miss Hoppin, Messrs. Rife and Heine all well. Food is scarce and high.

Laubach of the Philippine Islands keeps us stirred up by every mail. Gov. Carpenter of the Moro Province wants him to "tackle" the wild Mohammadan tribes of the interior. The Board is looking for an ordained man to join Laubach. He must be a leader.

We have received an anonymous gift of \$25,000 toward the \$500,000 fund which we are raising for sick, disabled and retired missionaries. We now have in this fund \$159,884.16.

A WORD AS TO YOUR PART

We want every reader of this Bulletin to keep the Board in mind next August, when our books close on this momentous year. The date is August 31. Our expenses abroad have increased greatly on account of the war and are still increasing. Additional appropriations for transportation, supplies and extra grants for missionaries in the war zone are imperative. We will keep down expenses as much as possible but we must not let our workers suffer. Then there is the unparalleled opportunity for advance. No one can read this bulletin and not realize that large sections of the world are mightily moved toward God. Shall we let the opportunity pass? You will help with an extra gift will you not — not just a casual gift but one that means something to you in the way of sacrifice? Don't make those summer plans without planning something for the Board.

Next News Bulletin about July 15th. If you want it to go to about ten people who count, send us the list.

An Army Doctor in France writes to a Friend about Foreign Missions

This is a real letter from an Army doctor in France to an old friend and college classmate in America:

November 12, 1918.

My dear _____.

Will call your attention to the date above. Naturally we are all still thrilling with the news of yesterday, that the armistice is an assured fact and that hostilities have ceased. I need not attempt to tell you with what joy it has been received; the whole world shares it and I have no doubt that New York is just as jubilant as the cities and towns over here. Outside the window of the little office from which I am writing some two hundred of our boys, about to be evacuated from the hospital, are whistling in a way I have not heard since we arrived here some two months ago. When shall we get home? is the question on everybody's lips this morning. Doubtless we shall get weary of the asking and waiting before the realization can come, but nothing can keep the question down. However, that was not what led me to begin this letter, but some ideas that have been in my mind for months and have been waiting for something like this occasion to bring them out. They will not be new to you, but I wish to add whatever force I can to them.

With the end of the war and the actual signing of the peace compacts, which is now surely not far off, all the millions of men in our armies will be, sooner or later, returned to the home-land, to face the problem of their future employment or activities. Among them will be some thousands of medical men. Most of these men will return with their old positions and practices calling for them, but still footloose. Many of them, and especially the younger ones, will come back to begin life entirely anew, free as no like body of medical men in our experience have ever been to choose the field of their activities. All of them will return with wider views of life and of the possibilities of their work than have heretofore been common among medical men.

There can be no doubt that the world will be open as a field for the efforts of these men. You know how many places have been waiting for the end of the war to release the medical men they are in need of. The question of deepest interest to us is how many of them can be enlisted in the missionary service, how many the mission societies are prepared to seek and employ.

I know well that the problem of the extent and character of the medical work that could properly be made part of the missionary effort has long been the subject of much study and consideration on your part. It seems to me that this calls for definite decisions of the utmost importance to the future of missions at this time. There is no doubt that if the Church is ready to go forward, there is an opportunity the like of which will never within our lifetimes come again. Never again will there be so many men, peculiarly fitted by their experience to listen to the call to world-wide service and also qualified by their experience to meet the call with unusual ability. The question the Church must face is how far it is prepared to go in enlisting medical men for work in foreign fields and also what scope it will seek to give to the men it secures. The number of men who can be used in the mission field will depend in largest measure upon the resources of the Church, but the latter will be determined by the answer to the second question, namely, how wide shall be the scope of the medical missionary's work. The power of the work already done is well known and also, in a general way, the means that the Church can command or expects to command for the development of the work along the established lines. Is the Church prepared to go further or not?

The opportunities that are opening in the way of medical education in the East we know and, I have no doubt, that the leaders of the mission societies have studied the problem of their participation in this work and already defined their attitude toward it. There can be no doubt that the right use of the opportunities in that field will have tremendous influence upon the history of medicine in the East and also upon the whole mission movement.

What I want to call your attention particularly to is the fact that I think that one of the results of the war will be to present a problem of perhaps equal importance in another field of medical effort.

One of the really startling results (to me) of experience in the medical work of an army is the comparative unimportance of what is done for the individual in the way of treatment, either medical or surgical, when weighed against the tremendous influence of the measures that affect the army as a whole. Changes in treatment save a life here and there, or perhaps a few hundred or so of lives, and it may be that these few lives are of great value, but the big things are the measures of preventive medicine, sanitation, and hygiene, which touch the whole mass of millions of men and, when they are properly employed; save their tens of thousands. Let me cite the anti-typhoid vaccination as an example of what I mean. Typhoid killed its thousands in 1898 and well-nigh paralyzed the army by its ravages. In 1916 it has played almost no part in either the morbidity or mortality of the army. The big question before the army to-day is not any new measure in medicine or surgery, but what shall be done to stop the epidemics of influenza and pneumonia. The reply will probably be a new form of vaccination. In fact Dr. _____ (I should have said Major) is now engaged in a great effort along that line.

The greatest things to be done in the Orient lie along these lines, the prevention of disease among the teeming millions. The possibilities of service in this field are almost unlimited. The opportunities are open to qualified men, who will be the men to lay hold of these and realize the possibilities of the situation? I know that to some the suggestion of the idea that to equip men for such service and send them out as missionaries will be revolutionary. To you it cannot be new, for I recall a letter from one of the men in Persia pointing out the vast possibilities inherent in this preventive work and asking that men qualified in bacteriology should be sent out to try to realize them.

That this is the work of the Church as much as the preaching of the gospel I firmly believe and I surmise that the developments of these war years have opened many eyes to the power and the appeal of the work done for the lame, the halt, and the blind. Has there been any word spoken since the beginning of the war that will match in power the practical demonstration of the fruits of Christianity?

The things I had in mind are here, in poor form I fear, for I have not yet learned to use the typewriter for myself easily enough to escape its constraint, but you will grasp all that I have tried to say. I see great things in the future if the tremendous interest aroused by the war in relief work and the boundless generosity of the people, when a cause really reaches their hearts, if these can only be laid hold of and used for the work of ministry in other lands.

I need not say in closing that I would not be thought to belittle the preaching of the Word alone. I wish only to see it given the power that comes from its practical application, just as nearly as possible in the way in which Christ Himself coupled the two.

Ever your friend,

Base Hospital,

France.

The Foreign Mission Boards of the United States are looking for a large number of Christian medical men who will go out especially to the countries of Asia and Africa to heal the sick, to promote the training of physicians in these lands, to prevent disease and to diminish human suffering in the name and in the spirit of Christ, and to help to introduce the principles of sanitation, hygiene and human sympathy which prevail in a Christian civilization. Any man in the Army or Navy who is interested may learn of these opportunities from the Foreign Mission Board of the Christian denomination to which he belongs, and any chaplain or Y.W.C.A. Secretary will be glad to put him in communication with the missionary agencies.

Mr. Spurr

THE GRAVES OF THE PAOTING-FU MARTYRS

From A Letter of A.A. Bullock, December 11, 1918.

"The last few days were spent in Paoting-fu and while there we went out to the old site of the mission where the massacres took place. The ground is given over, partly to a Chinese Christian cemetery and partly to the graves and memorial to the martyrs. It was stirring to stand in the presence of the memory of these who offer up their last full measure of devotion and counted their lives not dear at such a price. The schools of the mission (our Presbyterian) in the city are called "Fields for Culture of the Martyr". The words in Chinese are far stronger than this poor English equivalent. There is a double play on "field", for it points to the actual field where those in 1900 gave up their lives and also to the field of the heart. And martyr in Chinese may more often be a living martyr. The grave of Horace Tracy Bitkin is also in the city, at another point, and it with the graves of other Foreign and Chinese martyrs should have erected over them as fine and fitting a memorial as now is found at the old Presbyterian Compound.

"On the train returning yesterday I was thrown into conversation with a wealthy coal miner and merchant (Chinese) and he told me of how the silent but sure influence of the gospel was making itself felt everywhere. He said that in younger days he had been given over to lustful pursuit, but he found no "freedom" in it. Now he feels that he has attained more "freedom". in his home life and habits. He needs more of the knowledge and love of Christ to gain for him that fuller freedom he is dimly seeking for. I mention this for it is a fair example of the newer day in China when men of the highest rank are "seeking" Him."

Taken from Miss Dickie's letter to Mr. Speer, June 24, 1919.

While Dr. and Mrs. Funk were here, we went down to the cemetery to copy the words on Dr. Kord's headstone. There are four wives buried beside him, one died in America, and one in Chefoo. The inscription is as follows:

"In Memory of Rev. M. C. Lord, D.D., Born at Carlisle, N.Y., Jan. 22, 1818. Arrived in China, June 20, 1847, a Missionary of the American Baptist Union. Died Sept. 17, 1887. U.S. Consul at this port (Ningpo) for seventeen years.

'So run that ye may obtain; every man that striveth for the mastery is temperate in all things. They do it to receive a corruptible crown, but we an incorruptible. I Cor. 15; 24"

Former President Taft Pays Tribute to the Centenary

Tells Methodists of St. Paul Area of His Belief in Missions Because of Influence on World Relationships

Minneapolis, February 14.—An enthusiastic crowd of nearly two thousand Methodists from all parts of the St. Paul Area cheered former President William Howard Taft when he appeared on the platform at Hennepin Avenue Church to take part in the Centenary program. Mr. Taft said in part:

"I am delighted to be here and to speak to you because you are met as I understand it to consider the question of raising two great funds for missionary purposes. You are here to be back of those who go to spread the Christian Gospel in backward lands, as well as to raise a fund for home missions. Your aspirations are high as to the amount that you are going to raise, and I have no doubt that they will be realized. I have no doubt of it because of the militant spirit of your Church and its capacity for doing the things that it determines to do. I know something of Methodism. I have seen it work in foreign countries. I have felt what I may say the pushing impulse and I know a good deal more about foreign missions than I did before I went on the missionary purpose of the United States to the Philippine Islands. That led me into the Orient—the far Orient.

"I counted myself a near neighbor to China in all her parts, to India, in all her parts and all the Orient and I came to know the great world importance in the progress of Christian civilization that foreign missions and the Christian churches of the United States have. I came to know something of the influence they wield. I lived among bishops. They came to Manila. There were all sorts of bishops there. I became ecclesiastical in my interests and spirit. I have been told I look like a bishop.

Numbers Not the Best Measure

"What I want to say is that the work of foreign missions, while important in the conversion of non-Christians, is not to be measured by the number of converts. This is the poorest measure, if I may say so, of what they are doing. When we are seeking to spread Christian civilization, it is just as well that we should have samples of our goods that appeal to those whom we are seeking to encourage to do business with us, if I may use a commercial metaphor. I am bound to say to you without being invidious in my intimations, that a great

number of those who claim to be Christians and who live in the far Orient, have left the Occident for the good of the Occident, and there has been introduced into the minds of the Orientals who have to deal with men of that kind, a contempt for what they regard as the pretensions of the Christian religion, in the samples of Christians with whom they have to deal.

"I do not mean to say that there are not honorable men there, but there are others that are not. These others work in one town and exhaust their trade, and then go on to another. We had a crowd in Manila who represented a low moral tone and then they moved on to Shanghai, and hit us and our government from there and we knew them as Shanghai roosters. Now it is too bad that the cause of Christianity should suffer from representatives of that class. Christian missions neutralize the influence of those men, throughout the length and breadth of China and other great non-Christian countries in which foreign missions operate.

Modern Methods Are Helpful

"In the last generation, or two generations ago, you didn't know as much even in your Church as you do now how to make those missions really effective. You relied merely upon preaching, you relied upon a kind of austere method of dealing with the natives. I cannot minimize the great sacrifice that many of the missionaries made, yet their approach to the natives of those countries was tactless and the penalties of caste belief were emphasized too much, as compared with the present advantages of the Christian spirit and the Christian inspiration. Now you and the others engaged in these foreign missions have introduced institutional work. You have given them education, you have given them hospitals, you have led them on to show to them what the Good Samaritan meant. You have given them to understand the love of fellow man, that Christianity has as its basis, and you have shown it to them in the works you have done.

"Now one instance of that sort spreads over the country even with no means of communication such as we have. It is perfectly wonderful in those Oriental countries and among those backward people how an idea communicated at one point will travel with the speed of lightning over the country and how the beneficent influence of a missionary center with school, hospital and church, and a sample of the self-sacrificing missionaries, travel through the wide expanse of which that is the center. A whisper will travel with remarkable rapidity and so it becomes true that every foreign mission of the character headed by self-sacrificing, intelligent, sympathetic, broad men will exert an influence through that country that hasn't been measured at all by the question as to whether those people that are helped are converts of Christianity or not.

Methodist Bishops Are Statesmen

"Those missionary societies are the lighthouses, for whenever a country gets into trouble, it has now

Chicago Enrolls 4,569 Minute Men

Chicago Area reports that about 1,100 of its churches have appointed Minute Men. This shows a record of about 80 per cent. of the churches. Four Districts are 100 per cent., every charge having reported its men and many districts have only two or three charges that have not reported. There are now 4,569 Minute Men on file.

During the first part of the month of February only 148 men sent in their report cards, and considering that there were probably between two and three thousand men speaking on those Sundays, something of what the work amounts to may be seen from the following: These 148 men spoke at 189 churches, 74 Sunday Schools, 37 Epworth Leagues, 39 Prayer Meetings and 30 other meetings. The total attendance at these meetings aggregated more than 35,500.

come about that the leaders of public opinion consult these leading missionaries and these bishops. These bishops of your Church and the leaders of the Presbyterian Church and the Episcopal Church through Japan and China are great statesmen and they are consulted by the leading statesmen of the country. I know it. I am not telling you something that is a mere matter of opinion. I know the standing of Bishop Bashford in China and the standing of Bishop Harris in Japan and how did they get their influence? Of course, personally they are attractive men, but their influence comes because they are at the head of the Methodist missionary system, that has planned these missionary centers all over China and in those missionary centers is offered a sample of Christian spirit and Christian progress—sacrifice that makes Chinese persons yearn for that kind of civilization.

"I do not know whether you have heard of the wonderful progress that has been made in the sense of a march of kings through the country by the evangelists that have gone over to China. John R. Mott and Sherwood Eddy—they went through China and their description of the eager way in which these Chinese persons came into their meetings. Talk about attendance! They would have a building of this size filled to the utmost by one audience and another audience waited outside and the first moved out and another moved in, and so on all day. That means something is stirring in China.

Missionaries Now Lead the East

"There is an opportunity there for the churches of this country to improve, to lead on these people to a higher understanding, and the converts will come after you have established the position that the Church should have over there. It is established now in the sense that they wield great political influence for good. There used to be a time when the foreign diplomats spoke of foreign missionaries with contempt. No matter what the facts in those days, the missionaries are the leading statesmen in the progress of civilization. There is a man named Morrison, one of the editors of the London Times, who went through China and described some of the missions he visited in which he minimized their efforts, intimated they were lazy, had a soft job, and merely engaged in padding reports to send home in order to get more money for their comfort and ease. That man lived to take back what he said, to confess that he was wrong, and no one can go into the Orient without feeling the beneficent effect of foreign missions.

"My heart is with you and I sincerely hope that you will do what you expect to do as I know you will."

Centenary for the Vest Pocket

A vest pocket edition of the Centenary survey of the Methodist Episcopal home and foreign fields has been prepared under the direction of Ralph Welles Keeler and G. H. Myers, secretary of the India Mass Movement, who is familiar with the foreign mission fields.

This little book of 192 pages answers a demand for facts concerning our home and foreign missionary work and gives in concise form just those facts which will help the speaker to interest his listeners in the great themes of the Centenary. As soon as this booklet comes off the press a copy will be sent to every Minute Man and pastor for his personal use.

Bridgeton Prepared

New Jersey Conference was the first officially to endorse the Centenary, and Bridgeton District, under the leadership of Alfred Wagg, continues the good Centenary work it began last May. The district was divided into ten groups with capable leaders and an enthusiastic meeting has been held in the leading community of each group. At the monthly meetings of the preachers special note has been taken of the Centenary. The Four Weeks' Program is being held during the month of February and the prospects are good for the intensive drive in April.

The Centenary Bulletin

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Putting up the Centenary to the Ship-Yard

San Francisco Minute Man Gives His Fellow Workers a Straight Message

This Minute Man in the San Francisco Area was a shipyard worker. His associates were not interested in the Church or anything that the Church might be doing. He could not preach to them. It would not have been wise to preach to them and he knew it. He was full of his subject and desired to tell them of the good news so he proceeded thus:

"Say, fellows, what do you think of an institution which meets the discharged soldier or sailor, who has been unfortunate enough to have spent all his money, his traveling expense allowance included; and is stranded in New York, and says to him, 'Look here, you are going to go home as is your due. Here is the money; not in charity, not as a loan, but in part payment of the debt we owe you for the service you have done for us. If at some future time, when you have gotten on your feet again, you should feel that you must repay this to the society, you may do so, but you are under no obligation to do so.' An institution that apportions five million dollars to the reconstruction and rehabilitation of the soldier, and to the homes destroyed by the war, that sets aside forty millions of dollars for the education and uplift of those in America that they may become Americans, for the social, educational and spiritual betterment of the worker, and those who have less opportunities here in America, then sets aside another forty millions for the educational uplift of the races of the world; that the world may be safe for democracy, and that there shall be produced a democracy that is safe for the world? What would you say of such an institution?"

They replied, "That is a man's job. What institution is undertaking this, and who are the men behind this program?"

"The Centenary Committee of the Methodist Episcopal Church in the celebration of the one hundredth anniversary of the commencement of the Missionary Society; the Church of which I am a member and never did I think so much of her as I am coming to think now. I am proud to be enrolled as one of the members in an institution that undertakes to do a thing like I have outlined to you. Some day when we have time I will tell you more about the program and how we are putting it over. So long!"

Two Methodisms Unite on Centenary

Without waiting for any official "unification" proceedings, Methodists of two branches in Oklahoma have found this unity in the Centenary and combined churches in two towns with most encouraging results. H. C. Steinheimer, a missionary from China, writes of conditions which he found in Claremore.

"Claremore is a small town of about 5,000 inhabitants, which until last fall has had two struggling Methodist churches which had all they could do to keep the local organizations going. Last fall a trade was effected by which the South Church here came with all their property into our church, and our church in a nearby town went into the South Church in the same way. The united church here is working without a sign of discord. The South Church had the larger building, so that is being used for all the services. Even that is not large enough, and plans are being worked out for the erection of a modern plant.

"I cannot say which is cause and which is effect, but when I see that the people are united in the work for the Centenary in a way that they could never unite in any work before, I am led to think that the Centenary, launched as it was and when it was, did much to create the spirit of unity that has made the churches one. Be that as it may, the church is working for the Centenary with an enthusiasm and an earnestness that would have been impossible while the churches were separate. From the pastor to the last member and to the last child in the Sunday school every one is full of Centenary."

THURSDAY MORNING, MAY 1, 1919

Dr. S. Earl Taylor, Presiding

THE CHAIRMAN: The constructive work of this conference will be done during this day beginning definitely with the section meetings to be held at ten o'clock. Announcement will be made again concerning the places of these meetings and it was thought desirable that we should come together this morning for a little time in order that questions might be answered that might be helpful in some way as we proceed to the detailed discussion of the work in the sectional meetings.

I will guide the discussion with your permission for a little time along the line of the answers to questions that have been received. We have had, I suppose, one hundred and fifty questions handed to us in one way and another and these are now classified. Many of them overlap; some of them were answered in the course of the survey statements or departmental statements yesterday, so that we shall not answer all of them in the form in which they have come to us, but after this morning and perhaps a little time this afternoon, when we have tried in one way and another to answer all the general questions that we have in mind. If there are any specific questions that we have not answered that you think ought to be answered we want you to have an opportunity to raise the questions and to have answers given.

One of the first questions that has been received, one of the important questions, has been the relation of the women's organizations, the women's societies to this Interchurch World Movement. We are asking Mrs. Farmer, a member of our Executive Committee, to answer that question for us this morning.

MRS. FARMER: Women gladly shoulder heavy responsibility. That is why so many of us marry men. (Laughter.) We feel that as the war activity of fifty years ago caused our mothers to organize missionary societies, so today, after the war activity, we are organized, ready with you to kindle new fires in this new era. We are glad to co-operate. We believe in team work and we are glad that on the General Committee and on the Executive Committee of the Interchurch World Movement our women are to work not just as women but as human beings, as Christians.

We represent not only the Council of Women for Home Missions and the Federation of Women's Boards, of foreign missions who heartily endorse this movement, but also a constituency representing 60 per cent of the church membership. These we must reach and influence to work with all of you for the success of this great movement. It is a heavy responsibility. We cannot do it as any one denomination in one community, in one section alone. It must be all of us working together and we believe the time has come for this great forward movement in which women as well as men shall recognize the responsibility for the evangelization of the world. (Applause.)

CHAIRMAN: Are there any questions you would like to ask Mrs. Farmer concerning that matter. We are planning to have one or more of these friends on the staff to give special attention to the development of the side of the work represented by organized women's societies.

The next question and the one that has been asked in almost every meeting we have held is concerning the relation of the Federal Council of Churches to this movement, or the relation of this movement to the Federal Council of Churches, and it seems appropriate that Dr. North should answer that question.

DR. NORTH: Mr. Chairman, it would be entirely proper to take much of the time in answering that question. I think it can be done in a moment or two. The very admirable statement made by Dr. Herring yesterday morning concerning the origin and the progress of the development and constitution, or whatever it may be called, the basis for the Interchurch World Movement, will be in your minds. You will recall how he stated the origin of this asking from the boards. It is an interesting fact that the chairman of the Executive Committee of the Federal Executive Council, Dr. Vance, was at the head of the missionary board of the Southern Presbyterian Church. That will indicate an entirely friendly relationship as needed at a time like this. Between the Federal Council and the other offices and those who have inaugurated and are carrying forward the Interchurch World Movement, it ought to be added perhaps, or emphasized, that in all proceedings there has been the most careful attention to possible inter-relations, between the Federal Council and this movement. The acting secretary and the general secretary have been in consultation and committees have been in consultation and I have before me here a memorandum, a part of which was read yesterday by Dr. Torrey, in which I clearly stated in defining the relationships between the two groups, both as to the organization and as to the work as we go down into details. I believe with that statement entirely clear and satisfactory, that it puts us at the very outset in such relations, so that there can be no difficulty and no failure to interpret the relationships as the movement goes on.

The Federal Council is based upon the action of the judicatories of the churches. Some body is going to invent a word sometime that is going to take care of the awkwardness of getting that word every once in a while. What it means is that the authoritative bodies of these various denominations, I think thirty-one, now on our list, others are asking for action bringing them into fellowship. The action of these thirty-one bodies has been by their authoritative bodies and there has been formed a definite constitution or statement of purpose upon which the organization has been effected and it rests back upon the denominations. It is not particularly necessary to remember, and yet it is very important to have from time to time in our flock, that this is the only organization, the Federal Council, which has that relationship. It is the only one that has it in all these latter decades. I had almost said these latter centuries, because I do not call history since the Reformation any organization that has the authority in its constituent bodies. Units of denominational life, which has been putting in legally, I mean by constitutional process into the position of interpretation under the administrative relationship to this for themselves. Of course there is a limitation to the powers that can be given even to such an organization and in all the company in that general great world movement, like this, that is involved here within the limitations of the constitutional prerogatives, unless it had authorization for such a movement from the constituent bodies themselves. As Dr. Torrey has said and others, it is perfectly clear that it would be

impossible to launch and promote the movement through the Federal Council in its present situation, unless we waited long enough to have the constituent bodies all act upon it and give the authorization to proceed with this kind of a world movement, because the Federal Council does not function as a Council to operate in the missionary fields.

Foreign missions conferences dealing with that phase of the work from the board standpoint and the Home Missions Conference in this country. They are both related closely to the Federal Council in a way, taking that sphere of the work, the Federal Council dealing with other phases of the work, like social questions, and now lately in the war emergency questions and in the matters of relations with the Orient and in many other methods of promotion and of their interpretation.

Their part is perfectly clear to me; I do not know as I can make it clear to you, but I think you must feel that the basis of organization is different. Now what the future is I do not know. This is not necessary for me to say, but I will be glad to say it. There is no group of men, so far as I know who hail with greater delight to progressive purpose that is employed than the group of men who are related to the Federal Council of Churches and there will be a group of men who will more heartily enter into all activities that are involved in that group.

We believe that there is a consummation of the active purpose beyond the constitutional powers of the Federal Council which will give a new basis for the development of those great principles of interrelation which we so heartily have believed in, in regard to which some of us have dreamed pretty nearly all of our active life and which we are now delighted to believe are coming into a definite co-operative play upon a basis which our Federal Council could not have inaugurated or have accepted, as I have said, without the longer process of constitutional authorization.

Now, Mr. Chairman, it seems to me that we have in this statement with which you are familiar. It is rather interesting for us to be familiar with these things as you think of the relationship that we are perfectly familiar with and that the men who are concerned are familiar with. It seems to me we have a basis of interpretation and of action and of determination of any questions that may arise that will open the way first for the free movement of the Interchurch Movement and which will, on the other hand, strengthen and develop what I believe is fundamentally important in regard to our inter-denominational life, the constitutional relationship of the Federal Council to the great organizations of the church which are the units that enter into the relations.

CHAIRMAN: Would you care to ask any questions of Dr. North in this connection?

Another question is whether we have all the necessary ecclesiastical authority for proceeding. I am not going to answer that question. I do not know just how much ecclesiastical authority is necessary to proceed in a work like this. I will add this to what Dr. North has said: No group of men of the whole body of Christian life in this country have been more sympathetic and more helpful than the officers and leaders of the Federal Council of Churches as we have proceeded with this work.

The next question, and I will answer this one, and the next and the next. That question that is always asked in every body of this kind and the question that is never answered satisfactorily is this: What will be the size of the budget, how much money will be involved in the intensive financial campaign? The only answer to that is that anybody knows that you cannot tell until you have the results of your surveys. It would be very foolish to guess. It would be unwise to guess, and in any event the whole matter ought not to proceed upon guess-work but upon solid foundation of fact and of need. Now the only intimation as to resources or facts that anybody has made, and that is entirely apart from the real issue in case, but it gives you one line of thought, is that the churches of this country are now giving for the current budgets, current expense budgets, something like \$300,000,000 annually. That gives you some idea as to the resources of the church in connection with the other fellow, as we have sometimes said, where we have again and again lifted the standard that the churches ought to be giving as much to the other fellow as they are giving to themselves, but the totals will not be known until the surveys bring in their returns.

The next question is this: Suppose the totals are to be so large as to stagger the nation, what will we do? Well, some of us are hoping the nation will be staggered. We want to see it startled. We want to see the church brought to a place where the nation will give it attention and we do not want to see a foolish or unwise things done in the matter. It is therefore conceivable that when the educational forces bring in their reports the total amount needed for the Christian educational institutions of this country, if you include endowments, will be too large for inclusion in any one year. Well, if that is the case, it is perfectly easy to divide that by two or three or five and put in what you can in one year so that the totals need not frighten us. What we need to know is the facts and then work out the proper adjustment of the program.

The next question is, when will the financial campaign take place? There again we do not know. It will be very unwise to set a date far in advance for two or three reasons. The first, you cannot set your date until you know you have the facts in hand and measure the size of your task. Second, you do not know what will happen in the life of the nation within the next year. Nobody can foretell what will happen a year from now and what the financial conditions of the nation may be. As nearly as anyone can answer the question, as far as I know, this is an answer: There are some of the communion that have just had great campaigns or are now having them that might prefer to defer for two or three years. There are other communions that have not had financial campaigns that are in real distress, that want immediate action. Proposals have been made that we have the campaign next autumn. It is thoroughly impossible to get our surveys in hand by next autumn. As nearly as you can forecast, it is probable that around May or June of 1920 the facts of the surveys will be in hand and time enough will have been given to give the matter to the church and a campaign could be projected if it is wise to do so at that time. That is merely a guess. Probably some time in May or June in 1920, as far as we can foresee now.

The next question, and if I do not answer frankly or fully I wish you would feel free to interpret with a question. The next question is: What will it cost to project a campaign of this magnitude? What will be the budget of overhead expenses? If you use that phrase and know what I mean, there again you cannot tell other than in general terms, you cannot tell until you have determined just what you will do to back that up. If it is merely a case of putting a financial drive through to get a certain amount of money, you can do it on one scale of expense, and a very modified scale of expense, but if in addition to that and beyond it, higher than that and deeper than that, you want to stir the church and lift the church to higher levels of spiritual life and missionary enthusiasm so that the church will be on higher levels for the next one hundred years, then you will do other things.

You will have a great educational program, your stewardship program, your program of promoting intercessory prayer, and in one form or another a great evangelistic awakening that will come with a movement of this kind.

Many men here could confirm that, sometimes it is higher, it depends sometimes on the size of the budget; a small budget, it is higher. Roughly speaking, two and a half per cent was what it was costing prior to the war. The war came on. Every cost increased, so that so far as I can see or know, the cost of conducting a great campaign now is more nearly three and a half per cent, modified by volunteer budgets.

Our totals will be big, the cost will be considerable, but the end achieved is worth all that it will cost from the standpoint of the life of the churches.

BISHOP ANDERSON: Mr. Chairman, will you allow a question or suggestion just here, as I think it would be very helpful to the thinking of a good many of us if you would state, if you can, the relation of the campaigns that are now on in the various denominations to the proposed financial campaign of the Interchurch Movement?

CHAIRMAN: At what point, Bishop Anderson?

BISHOP ANDERSON: With reference to this, as to whether the campaigns which are already on are to count toward the general total of the Interchurch Movement?

THE CHAIRMAN: The New Era Movement, the United Brethren Movement and these other movements, there are many of them. What is the relation of the Interchurch campaign to these movements and to the financial side of these movements and pledges and all the rest, is that it? For instance, speaking in my own terminology, the term of my own denomination family of the Centenary Movement has secured by June of this year one hundred million dollars on a basis of five years, and if we have surveys on the table next autumn as touching the work of my own church we will take account of the fact that one hundred million dollars has been raised. That is a perfectly simple proposition. Again, if my own communion should feel that having raised one hundred million dollars now we have done all that we ought to do for the next one, two or five years, the other friends would be highly pleased if we would say our budget is to be changed and we unite in other phases of the work. There is no constraint put upon us to add items to the budget and what we do have is to the good.

Then as to the other question about how the cost of the movement is to be raised. Here again I want to be specific and very frank. If we have a budget of two, three, or five million dollars in our Interchurch World Movement, when we get everything together, the cost as you see, multiplied on the basis of two and one half or three and one half per cent, will be very great, in all the movements, I think. Certainly all that I have knowledge of the movement have gone before. The general plan has been to charge up against the amount raised the cost of raising the funds. That in substance is the plan. That is simple. The next proposition is to advance the funds by some process before you get them. You have two courses open. One is the underwriting by business men and the other is the underwriting by the board or agencies involved, like the New Era Movement, etc., all require large working budgets, which as compared with anything we have done on other days, and shall so far as I know, the plan has been for the agencies to underwrite the cost; to put in the money advanced by this underwriting and then charged up against the funds raised by the campaign. That is the plan by which I propose to finance this movement; to have the interested boards establish a church board underwriting movement in proportionate share or in such share as they will volunteer to take so that the funds may be secured and advanced and the work may go forward. In my own communion, for instance, supposing we had ten million dollars, or whatever the amount might be, the boards of my church might very properly make such provision as they will desire for understanding credit up to their proportionate amount of the cost of the campaign.

Then the question is asked as to how these credits will be paid. Will it be by assessments on the boards at the end or will the boards receive all that goes to them through their natural channel, from every-member canvass, and treasuries, etc., or will a general treasurer handle the cost in the end? I do not know. My surmise is that the part that goes to the board will be retained by the board and be used by them for the work. That is merely a guess. I do not know. Then the final critical question is that, have the boards right credit in this way? I shall not attempt to answer that for your board, because I would have to know all about the legal status of the board. I could answer it for my own, for instance, and this is a type for someothers.

The Board of which I happen to be an officer, a Board of Foreign Missions, has this in its charter: "The disposition of the affairs and property of the Board of Foreign Missions of my own church is vested in this board." That is an absolute charter to do as it will with the affairs and properties of the Board. Now, then, the question is raised and was raised in the Board as to whether as a Board we had any legal right to advance credit or to advance funds to anything outside of the board or the denominations. It seemed at the moment to be a new question until Dr. North called attention to the fact that that was not a new question at all. We have done it in a larger or smaller way for many and many years, to union projects, to missionary headquarters in New York. To Foreign Board Councils and all sorts of things that are now quick to multiply outside of the Board.

That there never has been raised up to this time questions as to the legal right of the Board to invest in matters of common co-operation that will have to do with the furtherance of the Kingdom of Jesus Christ.

That is a question that will have to be worked out, I suppose, by each of the bodies, but so far as several Boards are concerned, they see no difficulty at all on the legal side.

DELEGATE: Dr. Taylor, if the different Boards underwrite whatever expense account is anticipated, those Boards are not likely to be compelled to pay that money.

THE CHAIRMAN: I said a moment ago it is a surmise. They would have to be ready to pay it if they came to pay it. They would not advance the money at all but borrow on the credit of the underwriter.

DELEGATE: Mr. Chairman, it is quite evident from your answer that in those campaigns there are very many interests of those churches that are not included and consequently it is more certain that the present campaigns will not be sufficient and that we will all have to go in. I would like to have you indicate in your answer what the probabilities would be as to the effect of our going in upon the campaigns that now are on.

For instance, in our own church, we have this campaign for one hundred and five millions. There are many Boards of the church not involved in that at all. They must be involved in this larger campaign.

DELEGATE: My friend has raised a question I am glad to have raised and I am glad to try to answer it. It is a very important point. It was raised yesterday and will be raised again and again as you go out from this place, so attend to what I say and if I haven't said the right thing, help me to say the right thing the next time.

He is one of my colleagues and one of my best friends. There is in my church a campaign now on for Home and Foreign Missions. Now we have raised and will have raised, let us say, a hundred million dollars, more or less, by June or July this year. The question is, if this campaign comes on, what about these other enterprises next year? Now listen. Some people are saying that if we raise a hundred million dollars in my own church, we ought not to have any other financial campaign for two years. Let the church recover its breath. That is a very natural thought, especially prior to the great drive. Now, there are, however, education interests that cannot wait. They have been waiting two years. There are retired preachers, interests that cannot wait. So, that whatever the Missionary Board do, though they may stop for five years, campaigns will be going on.

That is what I was saying yesterday: campaign after campaign after campaign will be going on unless we can gather it up and go ahead in one great central movement. Now, if the foreign and home Boards are feeling that if our great centenary movement goes through, our great burden of work has been underwritten and your enterprises ought to have a part in the work next year.

DELEGATE: Mr. Chairman, to what extent has the probable expense of this movement been already underwritten previous to the great drive which it is expected to make?

THE CHAIRMAN: The probable expense previous to the great drive is not even estimated now, so that it is not underwritten. All that we have tried to do is to estimate what it will probably cost to get us through the surveys until, say, next October or November, and have that underwritten so that the surveys can go forward. Then, in October, or November, or December, whenever the surveys are in hand, we know what the budget is and what the share of each great movement is in the budget. Then, we want to face the question of underwriting prior to the intensive drive. Does that cover what you want to know?

DELEGATE: Not exactly. I want to know, if it is a proper question, how these bills are being met or provided for at this present time? Who is paying the way?

CHAIRMAN: I will answer that specifically. The question is how the bills at the present moment are being provided for. We are now waiting for denominations and boards and agencies to move and to act. Some of them have not yet gotten what they consider to be final authority, so they are proceeding deliberately and slowly and we recognize that. There is a time element and we are counting on it.

Two or three or four of the Board have acted. My own Board, for instance, has acted granting a credit of two hundred thousand dollars for this movement and the credit to be available at once as needed.

The Christian Church, through, I think, several of the Boards, have taken action underwriting. The Presbyterian Board of Foreign Missions have taken action underwriting provided the total amount needed should be advanced, but the question, I think, has been raised in that body as to whether we had authority, and no action has been taken. They will not be embarrassed until their Assembly meets. In the meantime, certain bills have got to be met. If we let this go two weeks longer, it will be impossible to get our surveys back from the foreign field before next autumn.

Therefore, certain expenses have to be incurred now. I am not sure all my ecclesiastical brethren will be glad to hear what I am saying, but I am thankful to say that I called the attention of my own church to this embarrassment and they instructed the Treasurer of my own church to advance any funds needed. With this thing in mind, that if the other people have not the nerve to go ahead with this work, we will take over the whole show. (Applause.)

THURSDAY AFTERNOON, MAY 1, 1919

Dr. S. Earl Taylor, Presiding

Record of Attendance up to noon, May 1, 1919

Denomination	Number
Reformed Presbyterian	1
United Evangelical	1
Salvation Army	1
Free Baptist	2
Menonite	2

FIVE

Evangelical Synod	2
Moravian	2
Christian	3
Seventh Day Baptist	3
Methodist Protestant	3
Church of the Brethren	3
Free Methodist	3
Southern Presbyterian	4
Evangelical Association	6
Methodist Episcopal, South	7
Friends	8
Denominations not stated	8
United Presbyterian	9
Lutheran	9
Reformed in America	10
Protestant Episcopal	11
United Brethren	17
Reformed in U. S. A.	28
Presbyterian in U. S. A.	42
Congregational	46
Baptist	51
Disciples	76
Methodist Episcopal	131

489

Personnel of Delegates

Secretaries and Officers and Members of Home Missions Board	55
Secretaries and Officers and Members of Foreign Missions Boards	60
Secretaries and Officers and Members of all other Boards..	72
Secretaries and Officers and Members of Women's Boards..	76
College presidents and professors.....	71
Editors	28
Secretaries and Officers, Interdenominational Organizations	75
General Church Officers (Bishops, Secretaries, etc.).....	21
Pastors, other relations not stated.....	22
Missionaries	8

SELECTION OF MISSIONARY CANDIDATES

Prof. James, Northwestern University

I cannot but believe that the call to mobilize the American army in the time of an emergency is very much like the call to mobilize the churches of America in this time of emergency. It was my privilege, as it has been indicated, to be in the Adjutant General's office or associated with that office for something over a year and during that year there was worked out by my friend and colleague, Prof. Walter Dill Scott, Professor of Psychology of Northwestern University, one of the finest pieces of work that we had in the whole period in which we were in the war.

If you'd stop to think for a moment the number of men that fell at Gallipoli were most of them Oxford and Cambridge men for the reason that the university men and college men were the ones to volunteer first and Great Britain had to take those men and send them to the front, the loss of great leadership for a later time.

You may not know that Great Britain in the first hundred thousand that were sent to France had to return fifty thousand to the trades of Great Britain, showing you that it was not possible for Great Britain with any scheme that they had to mobilize their forces and put the men in their right places. It was not done by any of the great powers with the possible exception of Germany. We do not know what form they used to put the right men in the right places—probably a good form, but at any rate when the working power of the American army was ready to operate on the west front in its fullest power, it went against that great machine and crushed it, showing that the policy which was carried out by the leaders of the American army was really, after all, superior.

Of course I don't mean to say that this was the only point connected with it. Now, what was the system? There was a call for 640,000 men mustered in on the 5th of June, 1916. There had been no provision made for the adequate training of those men, there had been no provision made for selecting from those men those who could be used for special work. It was at that time that Prof. Scott set about the plan which he had been using in business for years prior to that time.

He presented himself to the Adjutant General's office and the Secretary of War and they told him that they were interested in the plan—they had none of their own—that he was to go to Plattsburg and see what could be worked out there and there with the officers of the American army at Plattsburg in the first training camp, the plan was set together. There were four parts to that plan. First of all, the personnel, as it is called—the personnel of the American army. As you may know, every man in the service had a card of that size. Or 3,660,000 all told had cards of that size to be found in separate divisions where the men were. These cards accompanied them wherever they went, so you have something of the history of that man and his preparation for the work which he was doing.

The officers had cards of this size, so they could be folded, put into an envelope or be put in a box and sent here and there as the case might be.

Now, taking first of all the personnel of the army, as I say, there were 640,000 called out on June 5th. It was necessary to have men who were experts along certain lines. It was necessary to have expert chemists, it was necessary to have telegraphers, it was necessary to have foresters, it was necessary to have engineers, railroad builders and all that, running up to about one hundred of these particular kinds of work that men were suited to do.

How were they to be gotten? By the questionnaire that was submitted to them by this card which I indicate. Sixty of them all told you find on the top of the card numbers running along. The green tab indicates that a man is an expert. The

orange tab indicates over a certain number that the man is semi-efficient in that work, etc., with the different tabs to be used.

Now, then, in a division, for instance, No. 4 which I have here shows a man is expert in animal training, whether it be carrier pigeons, the dog or horse. Then in addition it would be very possible to run through all of the 40,000 men in that division and get out those men who were experts in that line and of course they tally right straight along, greens coming a certain place, orange coming at a certain place, and so on.

Out of the first 640,000, 130,000 were drawn, men who could be sent into the various lines of activity, such as chemists, or what not. I remember one call that came to the Adjutant General's office to furnish 250 telegraphers. This came from General Pershing. One call came for 17,000 truck drivers, and now of course it was necessary to skirmish all of the divisions in order to find all that number of truck drivers. It took only a short time after this tabulating system went into effect to run through your whole system, to send out and get your drivers.

Out of the 640,000, 130,000 were drawn off in that way.

One illustration. They wanted men who could speak French. They wanted 3,000 men who could speak French and 3,000 men who could speak French were found by this system. They were trained for a short time and sent to France as Military Police. It was estimated that one hundred and eight-one chemists out of every 1,000 were listed and 2,900 chemists were discovered in that way and they were sent in to the manufacture of gas masks, to manufacture gas of various sorts, etc., so that the American chemist had by the end of the war, with the assistance of all these chemists, gathered up in this way, surpassed practically the chemists of any other country in the world in the manufacture of gas, and the American gas had not yet been used to any great extent at the end of the war. That is simple to illustrate.

The first part, then, was the personnel, to select these men out of the great body of men that were being gathered in and sent in to the place where they could do the most effective work. The second part was what was known as the officers' rating scale. You probably know that the American army had 5,000 officers at the beginning of the war; at the close of the war there were 208,000 officers. How were these officers made? Through the training camps, of course, and a rating scale was established of selecting these men and then, after they had gone into the camps, used for the development and graduation of those men from the camps, I am told that one of the bishops in his church used this rating scale and I don't know but what that would be a very plausible thing and a good thing. He had the ministers reads it carefully—the five qualities:

Physique.

Intelligence.

Leadership.

Personal Qualities.

General Value to the Service.

May I run through them quickly to give you the thought of how these qualities are defined? On the physical: Physique, bearing, neatness, voice, energy and endurance.

On Intelligence: Accuracy, ease in learning, ability to grasp new points of view and overcome difficulties.

On Leadership: Force, self-reliance, initiative, decisiveness, tact and ability to command obedience, loyalty and co-operation.

On Personal Qualities (it was originally character but afterwards changed to Personal Qualities): Industry, dependability, loyalty, personal habits, readiness to shoulder responsibility for his own acts.

Then on the last, Administrator, Instructor, Drill Master, Leader in Action: Whether he can arrive quickly and at a sensible decision in a crisis.

Now, all of these officers had to be rated by that scale. They were rated once in three months. You have three parts of the system then going. There was in addition to that as applied to the personnel to the men of the army what is known as the intelligence test or the psychological test. That was used also somewhat for the officers. It was just coming into general usage. I believe in the system and one of our universities, I believe, is using this psychological test for testing freshmen who are entering next fall into the university. I don't know how it will work out.

Then there were the trade tests. There were some 700 trades that had to be tested. That was just coming into use at the end of the war. They had worked out plans whereby men could be tested in 100 different trades, and there you have the whole scheme as I have presented it to you.

As I say, perhaps in the short time that I have to discuss it I may have gone over it so rapidly that you could not get the points, but it is not that I am presenting this scheme of the army to make the particular application now to the great plan that we have before us. It would seem to me entirely possible to have a great clearing house, a great office in New York or Chicago or somewhere that would correspond to the Adjutant General's office in Washington. We shall need a large number of leaders. We shall need these expert chemists who can be sent here and you to do the work of teaching. We shall need the principals of schools. We shall need preachers, we shall need men who can preach along all of the lines.

It seems to me some such plan is this: I haven't worked out very fully, Mr. Chairman, if you apply it to particular problems that may come here and I had hoped that out of this, if it appealed to you and those present, we might have a committee to work it out and apply something of this system that was used so effectively in the army as I believe to make the American army as efficient as it was, that some such plan could be used.

The International Committee did me the honor to ask me to go to France about three months to help put this plan in force with the Y. M. C. A. secretaries in France. Bishop Nicholson, I know, has been considering this. I know Daddy Elliott has been working with it to see what can be done with the secretaries all over the Middle West, and I believe we can work out with the colleges of the country and the universities of the country, corresponding to the army divisions, and from these divisions we can get reports in with reference to these men who can give so much help in this great amount of work that we have here to do.

THE CHAIRMAN: Would you like to ask any questions in connection with this very important subject?

It would be well to discuss it if we were entering upon a general discussion the question of training these people. There is a great subject that would come before us perhaps a year later, but perhaps some other time—how we are going to organize our Plattsburgs to carry them through. We will now turn to another question that is bothering a good many. The question of how justice may come to the negro in this country. I was speaking about the question of giving justice to the negro in this country and I am going to ask, as I think it is very proper to ask, a Southern man to tell us what is happening in the South concerning this whole matter as an outgrowth of a recent conference held in Atlanta under the auspices of the Interchurch Movement. Professor Plato T. Durham of Atlanta will answer the question.

JUSTICE FOR THE NEGRO

Prof. Plato T. Durham

I shall try and tell you as shortly as I can just what we are doing in the South. I speak with a good deal of trouble. I, myself, was in that mob a moment ago and worse than the physical danger of it was the terrific sight that I looked upon of the Red Flag and the Stars and Stripes charging each other. Are we too late, brethren?

Now, in the South, when this Interchurch Conference met in Atlanta, when a company of us went out to say what should be our findings, all Southern with Southern prejudices, we immediately concluded that in that section of the nation, the great task before us was to bring to pass liberty and justice between the races, and it was with very great difficulties, you can quite imagine, that we set to face that question, but we did. Other bodies met to do the same thing, until we finally called into Atlanta representatives of the South Atlantic states—the fairest and most Christian spirited leaders that we possessed, and there without the flare of trumpet or advertisement through the papers we sat down to face the problem of the Southern Christian at this epochical day of the world. The result of it was that we decided to call a company of men together, who would on account of their eminence, their fairness, their wisdom, appeal to all the people. The white representatives were to meet in Atlanta, and the colored representatives in Tuskegee, under the presidency of Major Morton, that great American negro, and for two days at each place that company of men sat down to answer the question: "How can we bring liberty and justice in our inter-racial relations?"

I suppose, gentlemen, that that was the most significant body of men that had gathered in this nation, dealing certainly with the most fateful and grave problem that we face. It is a significant fact that the negro leaders gathered at Tuskegee and the white leaders at Atlanta, made a unit statement that there were certain fundamental things that we must give ourselves to. One was to stop talking, and go to acting justice and liberty, and we wrote out the program and formed that organization, and state organizations have been formed, and committee organizations to carry this program through. It is going to be heavily financed. It is going to have every chance to win, with one condition, if we are faithful.

Now, there were half a dozen details of the thing that both the negro leaders and the white leaders concluded must be done.

First, parks and play grounds for negro children. Second, equal wages for equal work. Third, decent and courteous traveling facilities. Fourth, healthful and decent living quarters and housing. Fifth, equal and efficient schools. Sixth, equality before the law. (Applause.)

Those were Southern men that sat there breathing the ancient spirit of their people and with a desire "that the breath (as President Wilson says is blowing across the world) should also become concrete to American citizens, and that the principles for which our Flag stands on Flanders fields, might also be the principle for which it stands here and among us." (Applause.)

Now, that body of men have gone to work and things are exceedingly hopeful. There is a spirit, not only among you, but among the people of that section of the nation, to grant those things for several reasons, one among them being that the black man has bared the black breast to death for us. I saw his returning army come home the other day with its service bars and his shoulders "strafed" with battle scars, and I heard a man standing beside me say, "They are the sons of slaves that have died to make men free." And in the great compulsions of a mighty breath to which you are trying to give expression here, of which I am a part, we have many hard and difficult problems to face in it.

Now, the reason I am speaking to you: We realize that there is one great asset for the breaking of ancient feeling, and ancient prejudice, and those things that have stood in our way. One great asset, and that is the Christian conscience of the people. We want to be backed by that Christian conscience, and the sound of the marching of the mighty hoofs of God, regardless of section or race or creed, shall back the cry of justice and liberty to all men, than the race or creed of division. And it ought to be a matter of pride that the conference, under the auspices of this church and mightier movement, is giving concrete life to that purpose.

Just this final word. We are doing it, the Southern men, because of the circumstances that you know quite well. It is wiser for us to do it; but do not understand that we are doing it merely as Southern men—we are doing it as Americans. Do not understand we are doing it merely as Americans; we are doing it as Christian citizens of this planet. No longer shall that red line run itself menacingly through the soul.

I heard a boy telling a thing that squeezed my heart terribly. I could hardly speak when I heard it. You know the historic fact. I have no doubt, about when Field Marshal Haig sent a message to General Pershing when they had pushed the Germans back, telling them they had finally halted upon the ancient rampart of the Hindenburg line and especially in the underground

channel between St. Quentin and Bellecoeur. He sent a hurry call to General Pershing asking him if he had Americans that could break that line, that they had failed. This is history. General Pershing sent two American divisions that faced the underground canal to the Hindenburg line, the hardest formation that was ever erected by genius of man. I do not know whether General Pershing intended to do it or not, but as a prophet, he sent the 27th New York boys and the 30th, the boys of Carolina, and on the 29th of September these American divisions through the grey dawn came out upon the tape, and on the left side of the 30th division a young Carolina captain, seeing a New York captain a few feet away, stood at salute and said: "Carolina ready to die, salutes New York"; and the New York captain replied: "New York ready to die, salutes the Carolinas," and when the great barrage came down they charged and the Hindenburg line was but a memory. The ancient throne of Deutschland in the dust marked but the grave of empires. Standing in spirit above these beloved ashes, some of the ashes more beloved to me than my own life, standing under the morning stars of our banner, we swear our souls to liberty and justice and say to the soul of dawn that leads the ages on, "All hail."

THE CHAIRMAN: Before we answer the next question, which is, "What will this Movement endeavor to do with reference to the labor situation and the industrial conditions of our country?" I am going to ask Dr. Haggard, who just came through the crowd outside, to say a word as to what he saw.

THE MAY DAY RIOT

Dr. Haggard

Mr. Chairman, I think I have just seen at least forty men carried away in all kinds of conditions. They might as well have been dead—to all appearances. The riot started, it seems, from the appearance on the street of a parade of Bolsheviks or Socialists, whatever they call themselves. The parade would not have been permitted, I understand, if they had known what would take place, but they had these small red flags under their coats and got right in the heart of the city and took them out. They were immediately pounced upon by the soldiers and by the civilians and, at one time, there were scores of them lying on the streets. It is a terrible thing to have witnessed, but it comes to us at this time as an object lesson. I saw scores of them myself. They are intelligent looking working people. I thought of what our brother said to us last night. We cannot delude ourselves that we are not in the midst of a situation like that. The church must do something to save the day, for those men cannot save it. These men who are being brutally hit upon the street here, they cannot save it, and, of course, these people who are chasing them about cannot do it in an unorganized way. The church alone can save us, and we have come to the Kingdom for such a time as this, for this moment, it seems to me.

THE CHAIRMAN: Dr. Worth Tippey, the Social Service Secretary of the Federal Council of Churches, has just come from that scene also, and he has a word for us.

DR. TIPPEY: Mr. Chairman: I came out of the Rotary Club and found myself on the corner of Ninth and Euclid Avenue, unexpectedly. I was nearly run down myself, first by mounted men, and then by the trucks, and I saw men with the red bands around their hats being chased through the streets. I saw one man with his wife, beaten suddenly by a man and then I picked up one of those banners:

"LONG LIVE SOCIALISTS—SOVIET REPUBLICS OF RUSSIA AND HUNGARY." I found a great many of these. Men who will put them out, of course, in a time like this are perfectly foolish because it only means one thing anywhere in the United States. It means riot. But I came back with strong convictions which have been in my mind steadily and I want to concrete a little bit more a suggestion made by the previous speaker. I want, Mr. Chairman, that we shall have first of all, powerful use of our twenty-five million members and one hundred and fifteen thousand ministers and our educational organization, to teach the co-operation of the classes as organized class-conscious struggle. What I shall have to say that grows directly out of the teachings of Jesus Christ, and we shall have to plan ourselves not on an opportunist's policy, but on the teachings of Jesus Christ and the spirit of Christ which binds people together, and I think we are powerful enough if we do some other things. We are powerful enough to create the co-operation of men in groups for justice and righteousness and a better world.

Then I think there are some other things that we must do, otherwise we shall have a class-conscious struggle, and I feel they will reduce this fairly simple. We shall have to fight hard for the living wage in the best sense of that term. We shall have to fight causes for the representation of the workers in industry. There will be a great many other things we shall have to contend for, but these are absolutely fundamental. I found, for instance, in the log camps on the Pacific Coast, that now the men have bunk houses and high wages and the eight-hour day. There will be no peace in these industries so long as the men can only have subterranean places to meet and work together, and I believe, if we do these great things, that while we shall have trouble and while we cannot touch the fanatical element, we shall find a way out of it.

DR. WEHRLEY: Could you determine by seeing that crowd whether these men carrying these banners were native-born American or foreigners.

DR. TIPPEY: I should have forgotten one of the main things I wanted to say and that was this: These people were mainly foreigners and I came back with that other word—Americanization—and, I want to say, in talking with an employer of this city, a man who has had great experiences, he says the shop committee system or any system by which managers and men come together is highly complicated because of the diversity of language, and that we have somehow got to Americanize the people before we can very successfully combine them together in shop organizations.

a semicolon, "that it is a spiritual undertaking of survey, education and inspiration."

DR. BEST: That's the clause to which I refer. Mr. Chairman, I should like to ask the committee if they would not be willing to add some other felicitous word there which would also take into view under that head the aim of finance which characterizes the movement. There are some people whom I have met who have set spiritual aims over against financial aims. It is my hope that this movement, if it does nothing else, will at least lift the financing of the Kingdom of God into the spiritual realm and so incline the spiritual aid to the movement. I wish the committee would make definite the inclusion of the financial item under that head.

DR. HUNT: The committee felt impelled to do the best they could to avoid the impression that this is simply a financial movement. We felt that it was desirable to do that to put the primary emphasis upon the spiritual elements of it but in one of those brief phrases of which I spoke at the first, of which we wanted you to make the most, that you listen to it, it speaks of the resources of men and of money that are necessary to be secured. We certainly have that financial element in the expression and we only desire to avoid the impression that that is the chief thing in the whole movement which we understood it is not.

DR. BEST: Mr. Chairman, I think it quite right that it should be the last thing in the catalogue, but I think it ought to be under that particular bracket, under the spiritual bracket. That is the exact point. We often, when we are heard saying this is a spiritual movement, are understood by those outside to be undertaking to conceal the fact or to minimize the fact that there are any financial objects attached thereto.

THE CHAIRMAN: The Chairman says the committee will accept the suggestion and will introduce some such phrase if the convention permits.

DR. BEST: Mr. Chairman, it was said that this document when adopted by this committee is to be referred to the committee of one hundred. I trust I am not out of the way in inquiring for what purpose it is to be referred, whether for information or for their revision of the utterances of this conference.

DR. HUNT: It wasn't intended to refer it to the committee with power, but for their information and record as to what the convictions of this conference are.

Mr. Chairman: And this document would stand as the utterance of this body?

DR. BEST: Not to change the utterances of this body.

THE CHAIRMAN: No. We understand not.

(Discussion)

THE CHAIRMAN: What will you do with the report? It is before you.

Vote is taken; report unanimously adopted as printed above.

THE CHAIRMAN: It was thought that in the closing moments of this memorable moment we might profitably hear from some who have had to do with movements of this kind in the denominations or from others by way of encouragement as to the things that God is now doing in the Churches. Is Dr. Keeney here? Let us have a word from Dr. Keeney. You have been at work in campaigns in your part of New York State. Tell us how it is up there and how this movement impresses you in the light of your experience.

DR. KEENEY: Our movement, the Centenary, began in New York State in my area covering the entire state outside of greater New York or the region just about, about November. We supposed that we were beginning primarily a financial campaign moving ahead of the entire denomination as we did. We did not have opportunity to put on the educational features at first, as we would liked to have done. But, we had progressed with the financial campaign and we had discovered the spirit of revival, a quickened interest, in all spiritual lines of activity and all of our Churches. Churches that had been most active in putting across the financial drive have received the largest spiritual benefit. One church in the area that has made the largest over subscription of any, one of its oldest members said to me, a few days ago, that every morning when he awoke he expected to find them in the midst of such a revival as he hadn't seen since he was born.

The testimony of scores of our pastors has been that the attendance at prayer meetings has more than doubled. One church has recorded four hundred per cent increase in prayer meeting attendance. Church after church has advanced in its current receipts from fifty to one hundred per cent. Morning congregations had increased and last Saturday in the Northern New York Conference they voted to make the order of the day at 10:30 a Centenary love feast. They thought thirty minutes would be enough. I was to come on with the Centenary message at eleven o'clock. But, at eleven o'clock their testimonies were so enthusiastic, there was such a spirit of interest in the service it seemed impossible to stop them.

The bishop asked me what he should do. I said, "By all means let it go on." That was better than anything I had. They continued until seven minutes to twelve. I never have witnessed in any public gathering such an hour as I saw there, the testimony of what God is doing in the Churches.

The financial plan has come on marvelously beyond our expectation. God has been at work on the hearts of men and we are feeling thereabout that this is the mightiest spiritual uplift that any of us have known in the present generation, just the beginning of greater things that are ushering in this marvelous day.

THE CHAIRMAN: Mrs. Montgomery has just come in from field work and I am going to ask her if she will tell us what the women are thinking about all this; what she has been able to learn, of what the women think about all this work.

MRS. MONTGOMERY: I have many such wonderful stories to tell, although I received a marvelous inspiration in my own soul when we went out into a country district, went to one church eight miles from a railway, a church that had never thought it could do anything and we found there a lot

of people who could do big things. The church was a little dazed when we told this little bit of a church that we wanted twenty-five thousand dollars from them for missions during the next five years, and they said to the gentleman in charge of the campaign, "But, you know, we haven't ever heard anything like this before." He said, "You have money here. Yes, I guess the money is here, and we are going to get it." I don't think there is any question but what that church will come up, but Mr. Aitchison knows what I think is one of the most wonderful stories of what happened to a little church of two hundred and forty-five members in a small town. I wish he would tell it.

We did get five thousand dollars from a woman who I think never had given more than a hundred before and who declared she wouldn't give a thousand, but before we came away, we got it for Kingdom purposes and she was happy over it. (Applause.)

MR. AITCHISON: This is simply an effort to keep up with the Methodists. We tried to see whether we could do the thing that you were doing, so Mr. Sparks and I went down to a little church in Illinois over the main line of the railroad, located in a town of less than two thousand people, and told them on a Sunday morning that we were looking for a church about like that that would do a big thing for God. We told them plainly if they did the big thing, that we had in mind it would be about fifty thousand dollars for the next five years, in addition to their portion.

Well, it was a new experience to have people look at you as if they really thought you had just come from the insane asylum, but to make a long story short, Mr. Chairman, that little church has signed up for over fifty-one thousand dollars for the next five years. The largest amount they have ever given on their apportionment, so far as I can ascertain, was about sixteen hundred dollars a year. Now obligated to pay fifty-one thousand dollars during the next five years, in addition to their apportionment, and they are setting the pace for Northern Baptists.

THE CHAIRMAN: Are there those here from the Presbyterian New Era Movement, or Men and Millions Movement or United Brethren Movement who have just a word?

Mr. HOLT: I would just like to give a word of the New Era Movement. We put on our New Era Movement with the distinct understanding that while the great purposes were spiritual, there would have to be some money to keep the spirit going, and we put on a canvas in one day and marked for thirteen millions of benevolences this year, plus twenty-five millions of dollars of current expenses of the individual church for this year, and we reported at the end of the first week that we had eleven million, four hundred thousand of the benevolent money provided for, and, of course, all the rest was provided for and the balance of the thirteen million would be raised without any difficulty before the end of the year, and the greatest surprise in it all, I want you all to hear it, came from our negro synods. We have three negro synods. Last year they contributed about five thousand dollars for all benevolences. On the twenty-third day of March, they signed pledges for forty-eight thousand dollars for one year. (Applause.)

The gentleman in our church who has more to do with negroes than any other man, says that all good negroes in the South where all those churches are, the negroes who belong to our Church, have the reputation of paying what they promise. (Applause.)

DR. W. W. PINSON: First of all the Methodist Centenary is an illustration of how beautifully great co-operative movements can be carried on. Ours is a great co-operative movement. Whether you say the Methodist Episcopal has been kind enough to co-operate with her sister of the South, or we have fallen in and are co-operating with them, certainly we are co-operating and have been all the way through the Centenary. From our end of the line I want to say one of the most estimable things I have ever witnessed, certainly for the people who know how to differ as vigorously and as constantly as we know how to differ down south, the most marvelous thing I know of is that there has never been a negative vote on any fundamental question in the Centenary. No individual has ever given a negative vote that I know of and we are unanimous for once it seems, on the Centenary in doing the whole thing that the Church has asked us to do by the Centenary Commission.

Another thing, I do not hear anybody now talking about the thirty-five million dollars that we started out to raise, but every layman, preacher, man or woman that I hear speak of it at all says it is fifty million as a minimum. That is still better than all this that we prayed for and hoped for as Dr. Taylor said: "By co-operative effort the spiritual has come to the surface mightily," and now people are almost forgetting about the great financial victory we are going to gain. North, south, east and west, throughout our section, they are writing every day to me and other secretaries saying, "We must have a great revival of religion; we are going to have a great revival of religion; such as we have never had before,; and they are already talking about the million souls that are going to come following the little mite of thirty-five million dollars that we almost know now it is going to be easy to raise.

CHAIRMAN: We want to have a few moments of most earnest prayer, that God may bless what we have been doing here and as we enter upon that period of time I will ask Mr. Campbell White to lead us for a few moments.

DR. MACLEAN of Cincinnati: Yesterday someone spoke about the Men and Millions Movement being the final in all these great movements of our day. I rejoice in that because that movement has been to our people (the Disciples of Christ) the greatest single thing that we have ever undertaken and please God we are going to put it through.

MR. AITCHISON: That little group down in that Southern Illinois town is the happiest group of leaders that I have parted from in many a day.

DR. HINKLEY: "At Fallsburg, Maryland, when we started that campaign for retired ministers a man going by the church at ten o'clock in the morning seeing twenty or thirty automobiles there, said to one of the men, "What is

going on here, is there a funeral?" The man said, "No, thank God, there is a resurrection."

MR. CALKINS: With reference to what Bishop Nicholson said regarding the revival of the spiritual movement to which we are looking, I simply want to drop this suggestion that the Christian interpretation of property is the revival that God is bringing.

MR. BROWN: This movement means that the salvation of the world is dependent upon the childhood of the world. Dr. F. P. Meyers says if the world is ever to be saved it must be saved through its childhood.

MRS. ONER: I am going to say with the psalms, "This is the Lord's doings and it is marvelous in our eyes."

MR. SMITH of Detroit: I believe the Church will get a blessing if it gets its people talking and praying about this missionary task. It will react upon the home situation and upon the immediate neighborhood.

DR. REISNER, a minute man, said this: "The world is sick, Jesus is the great physician that can cure it, the Bible is the materia medica, the Church leaders are writing prescriptions." There are 70,000 minute men and he said the minute men are the chiropractors and the osteopaths, and it is our business to jump on you and rub it in. (Laughter.) Now, when I tell Mr. Chairman that we started the minute men hoping to have five thousand and at this minute have 70,000 laymen who are telling the story of Christ in a happy, earnest, eager way you will see what it means.

DR. APPLE, of Hood College: The financial drive should be placed at the end, not as the end of the movement. (Applause.)

MR. ATWATER: In the Men and Millions Movement we were consulting students at Hiram college. A young girl came to offer herself. We told her her father and mother had just made a subscription of \$500. She said, "Yes, I have a letter from father saying soon they will be ready to support a missionary on the field, don't I want to be that missionary?"

MR. BURKHALTER: Mr. Chairman, I think that in connection with what Dr. Apple said, we ought to know that when the Reformed Church, in its general synod at Altoona, endorsed this Interchurch Movement, I think, it is the first regular, highest legislative body of any denomination that endorsed the officials. At that meeting they also launched their own Forward Movement. As a part of this, they raised \$15,000 in twenty minutes to send out five missionaries in an emergency. Then, the secretary of the Home Board got up and said, "Before I got here, a man told me that he was going to give \$10,000." You should have heard those staid, old dignified ministers—very ecclesiastical—some of them—I suppose never would have dreamed they would come, when they all actually yelled right out loud in the church. (Laughter.)

I think that is one of the finest things of a spiritual revival I have ever seen.

DR. TIPPEY: May I say that I think this Centenary Movement has achieved one of the greatest things in the history of religious life in America or anywhere else. We seem to actually fuse the spiritual and the social and I think that that is the Kingdom of God.

MRS. JOHN MITCHELL: Cleveland should be heard from. In the west end of this city, we have a church called the Lakewood Methodist Episcopal Church. They put on a drive—the Centenary drive in the Sunday School two weeks ago. They asked for \$2,000 and when they added up the pledges from the classes, it was \$6,700—the happiest people you ever saw.

MR. ANKLEY: I think one of the greatest things of this World Movement is to get people to see that what they have belongs to God—the stewardship part of it. I have lived 69 years and the biggest part of that time I have given my work for the Church of Jesus Christ, but the one thing that I have lamented is the fact that you put everything else first except Jesus Christ. When we come to recognize that He is the Author of all and it is His, the gold, the silver and the cattle on a thousand hills, we will give to Him. Now, as an illustration of what we are doing, just last week a farmer, a member of the Methodist Church in Xenia, came to my brothers to buy seed and while he was there, dropped literature in the box of the man that works for me. They are at work trying to get people to recognize that God is the Owner of all and that is one of the biggest things to me in this whole thing.

DELEGATE: In this movement of improving Christendom, there are thousands who are willing to live for humanity even as before thousands have been willing to die for humanity.

DELEGATE: That testimony leads me to say that the hour has struck which is a challenge to the Church for the new and bigger conception—God's conception, of stewardship, not as a scheme for raising money, but as one of God's schools for raising money and the most cheering thing we have seen in the recent months in connection with the New Era Movement has been the multiplying of individuals who are coming to this situation. One single instance only. That day in Kansas City is our New Era Conference, with a man who was giving \$200 all told, pledged the day after the conference \$2,000 specifying that \$800 of it was to go to the boards of the Church, and immediately raised a family order in his own home, and started out on personal work which he is now doing constantly. It was the crucial test of character in the man when he was challenged to give not only on a legislative basis, but in a great big spirit of proportionating and putting forth the first as God's claim upon his life.

DR. NORTH: A group of people, or brothers and sisters only in all our minds and hearts, but not largely represented in anything that has been said here at this time, together with the men and women on the far shore, have been waiting for the Church to come up to their ideas. There is no power that can compare, as I understand it, with that which will be realized by the answer to their prayers, the strengthening of their faith, the renewal of their courage, the reconsecrating of themselves to the service to which they have been called. There is nothing that has so greatly thrilled me as the life of sacrifice

of the men and women, way off yonder who hear what we are doing here. There is not a secretary here that does not understand the great thrill of a new note that is coming, because these splendid men and women know that we are doing what God is asking us to do. No power realized in this movement will be grater than the power of their faith, of their new sacrifices and of their new courage. I think we ought to have them in our thoughts today.

DR. HOUGH: I am particularly interested in this movement for three reasons. It stands for education; it stands for adequate information, and adequate enlistment to accomplish the task we have only been striving to reach.

In 1901 it was my privilege to be in the first meeting which organized the Missionary Educational Movement, Mr. Luther Wichard, Mr. Taylor, and others. We thought we had seen the climax of God's purpose in that time. In the Layman's Missionary Movement, we thought that that was getting at the heart of things, then the great Every Member Canvass, and budget plans that we have, but I believe that all of us feel now that this movement is connected up definitely and logically with all that has gone before, and that it is God's method in bringing to pass the several movements that I have named, and others that might be named to fit us and bring the Church to this hour when the whole world is to be shaken thoroughly and give us such a combined challenge that the Christian Church never had before since Jesus Christ was here. It seems to be in the light of sacrifices that we have been witnessing in the last four years in the light of the fact that the Christian Church itself has never been unified and intensified in the sense of things that we all agree ought to be done, in the light of the fact that 75 per cent of our community membership have confessed by those who have examined the rolls, and if 75 per cent probably have confessed that they have accepted the Christ of the Cross, have not yet been led to accept the Cross of the Christ. This is the hour for this combined effort—an atmosphere to be created by the general movement, and information and duplication of work to be eliminated by every one who can enlist in the business. I believe we have the adequate organization if this is carried down to the local church. We should have such information as will parallel with the great national campaigns that have enlisted so many in these different drives, and I look at it as a day really dawning. The sun is up. It is not in its zenith yet, when the Son of God is going to be glorified, and we shall take from our Churches having so many unenlisted, when they are so many millions unreached in our day, and every facility to reach them. This is the supreme hour of the Christian Church of North America in my judgment.

DR. BUELL: The Chairman spoke to us in the opening devotional exercises of the second chapter of Phillipians of the mind that was in Christ being of "one accord, one mind, doing nothing through strife or vain glory." As I have listened and turned from day to day, from hour to hour, it seems to me that that was a true provision and the only explanation I can give it is an explanation in another second chapter, the second of Acts: "When the Day of Pentecost was now come they were all together in one place," and Peter's explanation is this, "Being therefore by the right hand of God exalted shed forth this which you see and hear, it is marvellous in our eyes."

PROFESSOR JAMES: I simply want to say that my work has been chiefly with the minute men and as the writer said to those groups of minute men time and again, this movement is worth all that it cost the Methodist Episcopal Church to educate you men. In other words, there is no one thing, I believe, and I say it advisedly as a teacher of American History, there is no one thing that our Americans need today more than a world vision. If a covenant has been adopted as it has been adopted recently for the League of Nations, we need to covenant together that the churches shall understand what this League is to signify.

DR. GOUCHER: I believe this movement is destined to succeed for it has the trinity essential to success. It has plans for education, for inspiration, and for perspiration. "My people suffer for want of vision." Paul's passion was for knowledge. Therefore I see in this a business proposition—God calls us to partnership and our dividends will be according to our investment. Those who give all will have full claim upon the boundless resources.

DR. HOLLINGSHEAD: I have been traveling up and down this country for a good many years, from boyhood up as I come here and there. I am profoundly impressed that we are as a church in the greatest Christian reformation the world has ever known. We may not be aware of it but a few years from now the world will know that we are at the beginning of a new pentecost.

Today for the first time since the Church of Jesus Christ was divided into parts, denominations or bodies, for the first time the church of our Lord is taking seriously His mission to save the world.

MR. STEPHENSON: Mr. Chairman, I have a letter on my desk in Toronto from the missionary in China, a medical missionary. I do not know how to answer that letter. He says: "It is published in the Chinese Press that the Methodists are sending five thousand medical missionaries to China," and he goes on to argue that his denomination ought to have some of those, even if there are only 500 or even if only 50. He is so over-burdened he does wish you would supply him one at least to help him out. I think this is only an incident to prove that we are going to lift the faith of our missionaries, something that they have never reached before, and we will have to live up to it. I am glad to tell you that we have all faiths and all denominations lined up for national campaigns for a formal movement along the same lines of which you were talking here.

Intercessory Prayers

THE CHAIRMAN: I did not call for prayer at the close of the vote on the resolutions which were presented because I wanted that we should go out from this room as the last thing in our hearts in the spirit of prayer that we may be praying as we go from this place that God will bless what we have done.

Prayers.

Benediction.

ADJOURNMENT SINE DIE.

Word to the natives from Parks tell the news that they are again admitting new folk in up at Muang Ya and Muang Chung. By villages again. That certainly is a big work and one that will almost swamp us it seems but it is the Lord's and He will provide. The work here must not be forgotten in the interest awakened for this new work.

I had another wedding Saturday. That makes three in forty days. This was one of the Bible woman and that old Tai man who used to make brick for me and who has entirely quit his opium smoking. They are about the same age, both reformed opium smokers and professing Christians. Both are very industrious and that always helps.

The rains are on in proper shape now and the roads are something awful. The market was knee deep in mud Saturday. It will be great if the Chow Haw can persuade the people to abandon Kat Lan and come into his new covered market in the so called Chieng Mai. It will be so much cleaner and also nearer. It is almost impossible to keep anything from mildewing these days. And the surgical instruments have to be watched all the time or they will rust so that they cannot possibly be used. I will be glad when that cabinet is finished so that we can keep our eye on these instruments a bit easier. It ought to be done in a couple of days now. July 20th, That cabinet will be done today all but the glass which I will put in myself.

I cannot close without plea for reinforcements for our work out here. We have planned and prayed for the Lord to open up this field. He has done so in a most encouraging manner. We cannot do all the work that comes to our hands and do it well. The Lord does not expect us to do it. He does expect us to do our bit and the Home Church to do hers and the Tai Church to do hers. The Tai Church has sent ten men and three families. And next year will undoubtedly send more. We, Mrs. Dodd, Mr. & Mrs. Callender, Dr. & Mrs. Park are in the new work. I alone here, Mr. & Mrs. Beebe are on their way out here but will probably not reach here before December next because of the rainy season. That is all the *ixria* Home Church has invested in this wonderful opportunity. Callender's furlo is due this fall. They plan to go home next spring, I understand. We must have help. Park is not a robust man but a brave one and will do all he can. There are millions of these Tai people that we are responsible for. What are we among so many? There was no question of the lack of men for the great World War, why I ask is there a lack now? I do not believe that the need has ever been adequately presented to the Church at home. There never was a forlorn hope in war time that did not have all the volunteers needed. Where are all those thousands of Student Volunteers? I believe that they are ready and willing to come. It seems to me it is the Church that is to fault. If we cannot go, we can at least give and pray. The Lord told us to Pray to the Lord of the harvest to thrust forth laborers into his harvest. We are doing so and we believe that He will do so. Thru the Church. So in the final conclusion it is up to the Church to see that we get these laborers. There is no place more needy than this new work here in Chieng Rung and Muang Chung. There may be others as needy but none more so. We must have help. I am not making this plea on the ground that I am alone here in this station. But because I see so much to be done. It is the work that

calls, not isolation. I cannot do it therefore more must be sent to carry on. My heart is so full that I cannot express it as I would like but I do want you and all to know that I feel that here is more than a man's job to be filled. It almost needs the superman and that makes me all the more afraid to hold out alone. I cannot say anything more than just those old words, "Come over and help us."

Thanks again for your good letter and also for the care you took to help out the family when they were ill. Good news now from them.

Yours sincerely,

(Signed) C. W. Mason.

July 25, 1922.

I was too bragging I guess or pride goeth before a fall - for that very night after writing the above I come down with the worst attack of malaria I have had yet. I had two chills and fever and sweats within 15 hours. I am better now but feel as if I had been hammered all over. Work going on as usual.

Sincerely,
C.W.M.

uses the methods of the older and abolished absolutisms. It must have its spies and its private armies. It cannot submit itself to the franchise. It dare not trust the people. This explains why those who so fear the Moscow of today and tomorrow are yet using the methods of the Moscow of yesterday that are the inevitable cause of the very situation they so much dread. Whether or not thinking is to be-

come a crime in this country, in college and church as well as in labor union and political party depends upon whether or not this people will set about changing a property system that puts sixty per cent of the wealth in the hands of two per cent of the population. Neither political, intellectual nor religious freedom can endure alongside such concentration of economic power.

Youth and the Denominations

By Robert E. Lewis

THERE is a growing uneasiness amounting almost to suspicion that the resolutions of the great denominations in favor of church unity are not sincere. Why are there so many resolutions and such small results? Why do not those denominations coalesce which are of the same general "faith and order"? Such questions present few difficulties to ingenuous youth. I sat in an official meeting of Congregationalists and Presbyterians appointed for the exact purpose of consolidation. They represented many churches. After listening to the objections and difficulties which all knew to be in the path of progress, a layman said: "When the officers of two business corporations decide to consolidate, they say to the lawyers: 'This is what we are going to do; now you attend to the legal aspect of affairs, so that nothing gets in the way.' You ecclesiastical lawyers keep out of this until the decision is made, then we will turn over to you the job of making the agreement ecclesiastically sound." This was brutally frank but is very suggestive.

Why is the church nearly at a standstill when altruistically and ideally all persons of education and perspicuity feel the desirability of eliminating the overwhelming disunity of the present order? Youth insists upon an answer, and turns to the American Protestant hierarchy, which is constantly on guard, although less ostentatious and less autocratic than the hierarchy of sacerdotal communions. It is a new type of hierarchy of propagation. What chance is there of unity when all the forces of propagation are controlled by disunion, youth asks? Let us give a fair answer.

AN APPEAL TO THE PROTESTANT HIERARCHY

The extension of the church in cities and rural districts amongst native and foreign, black and yellow and white, is engineered by denominational boards and officered by denominational agents. All converts and accessories connect themselves with denominational tenets and forms. The chief executives of the great boards meet periodically for conference and counsel, but the boards are organically independent and denominationally appointed, controlled and financed. They are beneficent and humane in their intentions and in their execution. There is nothing sinister about them excepting this: they propagate disunion and division rather than unity. There are 62 home mission boards of a national character, and 8,978 officers and

agents. In most large cities there is a local replica of each national society. If they were all merged, would not an overhead of hundreds of thousands of dollars be saved; and many vacancies be created? We face the stirring fact that Christian unity will not be on the way to accomplishment until the propagation and extension of Christianity is made strictly non-denominational. Does any one except the denominations stand in the way? The government does not; the law does not; the people do not. Does the process of Americanizing the Negro, the Mexican, the Japanese, the Indian within our borders, as well as the immigrants from Europe who make up 75 per cent of the population of all of our large cities; the provinces of Alaska, Hawaii, the Philippines, Porto Rico and Guam, mean that they are to be assimilated by 198 denominations? In addition to the 8,978 officers and agents, the 62 home missionary boards have 12,072 helpers and they spend twenty-six million dollars a year on the enterprise.

THE SITUATION OVERSEAS

Youth asks what is the situation beyond the seas. A true answer must be that there is no adequate response by the boards of foreign missions in America to the positive will in India, China, Japan, Korea, Siam, the Philippines, Burmah, South America and other lands, to do away with our multitudinous sects. With ten years' experience in the Orient in a responsible position as a background, I am able to say that the native leaders of the church in the less-favored lands propose to carry out their ideas of church unification but are staggered at the hollow, ineffective response of American Christianity. They want us to stop the propagation of our religion among them on a disunited basis. They want one church of Christ for action in each nation. They are baffled at our denseness and dumfounded at the entrenched power of our agencies of service whose help, rendered in a united way, they sorely need to breast the strong, unethical currents in overwhelmingly non-Christian lands. We have made concessions as to territory and division of responsibility and are working out "comity" on a larger scale than ever before. But that is not what they want. They want to be relieved entirely of the incubus of disunity. They want us to consolidate our approach to the "field." They do not wish us to operate overseas as "denominational churches." The solution of this matter is in the hands of the foreign missionary boards. They

alone stand in the way; backed by tradition, by old custom. Right does not stand in the way. Economy does not. Necessity does not. Jesus does not stand in the way. The denominations will do what the missionary boards unitedly say ought to be done.

The youth movement, comprising those who will take over our task in a few years, wants to know when we propose to follow Jesus'-way-of-life. It is absolutely certain that Jesus did not dream of our present incapacity to trust one another—all being his disciples. And above the general clamor the voice of youth may be heard saying: "We must hold a constitutional convention of all the dismembered churches." Youth knows that the old age has passed away. Do those in charge of propagation realize it? If not, they are likely to be rudely awakened in the not distant future.

A TASK FOR THE FOREIGN BOARDS

Will not the Council of Foreign Missions, representing 236 boards who spend \$36,222,475 annually, take the lead in constructive reorganization of a widespread and absolutely thorough-going nature? The foreign boards have 17,707 agents abroad, many of them shepherding converts into folds where they are branded with disunity; and they like the branding process even less than do we. If the societies for the propagation of the gospel at home and abroad seek and secure the approval and the means to wipe out disunity in action, the whole cause will make a quick and orderly advance. These national and overseas administrative bodies have collective current assets of over \$62,000,000, with 26,685 agents in many localities and countries subject to their commands. They can set in motion what the heart of Christendom longs for. Those who fought for and secured progress in other ages are now martyrs and saints. The youth movement asks whether we will have no progress worth while unless we have a religious revolution in the twentieth century. I believe we may secure orderly advance if we purge the sources of supply; if we secure a purified stream of leadership. That is the same as saying that the ministry cannot be trained denominationally if it is to organize and lead a unified Christianity.

Every now and then we hear a wail of pessimism over the fact that there are so few students in denominational theological schools. "Why worry? Let such schools die out," we hear youth say. Its theory is that only men of catholicity, men of the Jesus-way-of-life, can be leaders in the new world. Youth believes that it is footless to train pastors enough to man all the churches when in many places three churches are struggling for life where only one can be effective. The resolutions which we have passed as denominations call for unity. But does not almost every local effort at merging churches in villages and towns have the ardent, but oftentimes covert, opposition of the powers that be? At this moment ten thousand churches should sell their property or consolidate with competing neighbors. But progress is gauged by the tortoise rather than by the hare, and youth will soon ask who is responsible for the speed limit; for youth has an inquiring mind. Thousands of young recruits to Christian leadership

start out with brave intentions, only to be run over by the benevolent ecclesiastical machine which controls the educational and the promotional processes of the priestly and financial forces for the extension of Christ's kingdom. Did I say "Christ's kingdom"? Should I not have said "the promotional forces of denominationalism"? Are they synonymous?

WHAT EDUCATION IS DOING

The vast public educational process now going on in this nation will raise the average intelligence, say, twenty per cent during the generation. What will the on-coming young millions expect the kingdom of God to look like in America? What will youth stand for? Let us deal honestly and frankly with youth. Do we really want a united Christendom? Are we not constantly patting ourselves on the back over our denominational achievements? Are not the sermons and the religious press full of this adulation? Do we not emit vast argument to the effect that in disunion there is strength, in independence there is power and initiative? Is not our "sales" program planned to maintain the present status? Are we, then, apologists and shifty, though awfully decent and really pious, whom Jesus would characterize in harsh terms?

The old hymn, "Like a mighty army moves the church of God," does not express any modern truth. The action is more like high-spirited personal combat of the old order, or, rather, like squad fighting. The old hymn, if interpreted in the light of modern experience and if it were to tell the plain truth, would not refer to these forces as an army. The Lutherites, the Calvinists, Wesley's men, the Westminsters, the Anglicans, the Campbellites, the Dunkers, the Hussites, the U. S. A. Presbyterians and the U. S. Presbyterians (the "A" is all that separates the great "northern" from the big "southern"), the Moodyites, the Hendrickites, the Salvationists, the Dowieites, the Swedenborgians, the Bullockites, the Hudson-Taylor, the Mary Eddys, the Fundamentalists or Hussyites—this is the way the church of God looks when you take it under the microscope. There are seventeen Methodist bodies, sixteen Mennonite, twenty-one Lutheran, ten Presbyterian, fifteen Evangelical, fourteen different kinds of "Brethren," and when it comes to Baptists there are the Northern, Southern, National, General Baptists, Separate Baptists, Regular Baptists, United Baptists, Primitive Baptists, Free Baptists, Free Will Baptists, Seventh Day Baptists, General Six Principle Baptists, Two-Seed-in-the-Spirit Predestinarian Baptists, Duck River Baptists, and others of this particular line.

RELIGIOUS CONSCIENCE

Religious "conscience" becomes in modern denominationalism a *reductio ad absurdum*. It is as capricious as a spring thaw. It is unaccountable. It is untrustworthy. It is inordinately self-centered. It claims holy sanctions and reprisals. It took one hundred and fifty years to teach Americans that national unity must supplant colonial disorganization, wastefulness, impotence, jealousy and competition, and it required a war. We of this generation have had our war and we have seen the impotence of our re-

religious organization either to prevent it or to apply the lessons of it. We face the greater problems of social justice with palsied hands. We have had more than one hundred and fifty years of "reformed" ecclesiastical leadership and incompetence wherein we laymen have gloried and for which we have praised God. Can democracy do nothing religiously on a mighty scale and worthy of Jesus'-way-of-life and still remain democracy, essential, direct and effective?

Most attempts to abolish denominationalism center upon efforts to make a common creed, similar forms and ceremonials, and a uniform organization. Are any of these essential? Are they of first importance?

A CHANCE FOR A MIRACLE

In an army as between the cavalry, the infantry, the artillery, the machine gunners, the flyers, the gassers, the service of supply, the medical corps, the hospitals, the chaplaincy, there is a very great divergence of service, of form and of equipment. But there is one morale, a real coordination, a planning department, the ability to act as a unit, a clearly understood field of operations and a common objective—all of which as sects we lack and as a united church we would find quickly realizable.

Should the Protestant hierarchy act courageously and unitedly, the miracle could be wrought this year and the great dominating churches be brought into one church of Christ for action. It would not matter about the fad denominations. Democracy always leaves room for some of the people to make fools of themselves. There is assuredly no lack of ability, but is our self-sacrifice equal to the great task—or will religion have to go deeper?

The Lion In His Den

By Lynn Harold Hough

THERE were two books lying on the table when I ran in on my friend the other day. While we were exchanging greetings, I observed the titles. One was Professor Elwood's "Reconstruction of Religion." The other was Sir Henry Jones' "Lord Gifford Lectures"—"A Faith Which Inquires."

The Lion followed my eyes and smiled a little as he looked at the two books. "They come with a rather different world, don't you think?" he queried.

"You think Hegelianism is a rather far call from social science in one of our state universities," I threw back.

"Oh! I am not inclined to criticize. I am only trying to analyze," replied the Lion. He picked up Sir Henry Jones' book and held it meditatively in his right hand. "Most people in America suppose that Hegelianism is quite dead and respectably buried," he said. "The very words 'thesis, antithesis, and synthesis' have a vague and distant sound as if they belonged to another world and yet here come the Lord Gifford Lectures, a closely reasoned series of discussions, with the most penetrating kind of thinking, a process of dialectic which would have de-

lighted the heart of Hegel himself, and here once more the philosopher who more than any one else tried to see life steadily and see it whole speaks out in the very terms of the thinking of the new age."

He laid the book down on the table and picked up the volume by Professor Elwood. "Now, here is something different enough," he declared. "Professor Elwood brings a very highly disciplined, finely organized mind to his task. He knows the material of his own field; he knows how to classify with scientific precision; he writes with splendid candor with a notable capacity to discern the things in our social relationships which really matter. But with all his vigorous mind and scientific skill, he is strangely innocent of that ripe culture which has brooded long and deeply over the whole tale of the human adventure of thinking and living in the world. His historic references reveal a mind which has never genuinely lived in any age but its own and it is easy to see that he has never mounted the swift horses of philosophic thought for days and days of travel on these powerful steeds down the highways of the dialectic of the world."

The Lion was very quiet for a moment, then a pleasant light came into his eyes. "We need both books very badly," he said. "We need the mature erudition and the highly evolved dialectic of Sir Henry Jones. We need the social passion and the scientific precision in classifying materials which we find in Professor Elwood's book. The two supplement each other in the most astonishing and suggestive way."

"How about adding a little warm religious enthusiasm to the keen dialectic of this Scottish thinker and the social synthesis of your American professor?" he inquired.

At this, my friend pulled another book from back of his pillow. "Well, I am just beginning to read Giovanni Papini's *Life of Christ*," he replied, and I left him turning the pages of the book in which the Italian man of letters tells the story of the Man of Galilee.

Where Is Heaven?

WHERE is Heaven? Is it not
Just a friendly garden plot,
Walled with stone and roofed with sun,
Where the days pass one by one,
Not too fast and not too slow,
Looking backward as they go
At the beauties left behind
To transport the pensive mind.

Does not Heaven begin that day
When the eager heart can say,
Surely God is in this place,
I have seen Him face to face
In the loveliness of flowers,
In the service of the showers,
And His voice has talked to me
In the sunlit apple tree.

BLISS CARMAN.

Property First!

“IT SHOULD be remembered that of the three fundamental principles which underlie government and for which government exists—the principle of life, liberty and property—the chief of these is property.” These were the words of Justice Van Orsdel of the court of appeals in declaring the minimum wage law of the District of Columbia unconstitutional. Following a line of reasoning that rested upon that declaration the supreme court of the United States recently sustained that decision.

This decision of the supreme court is the last and most extreme of a series that register distinct reaction in regard to social legislation. Among the others were the nullifying of the child labor law, the overthrow of the corrupt practices act upon which Senator Newberry was convicted, and the decision that made a labor union financially responsible for the acts of its members. It was thought the newer principles undergirding social legislation had been safely anchored in previous decisions concerning laws for the control of working hours and occupational environment, and the very recent decision upholding the legal right to limit rentals on homes. In each case a limitation was placed upon the “freedom of contract” principle, but in the present decision there is a reaction towards the old individualistic construction.

Chief Justice Taft in his dissenting opinion criticised the majority decision for its refusal to accept the precedent established in the famous Oregon cases in which not only the right to limit the hours of working women was upheld but in the decision of 1917 the right of regulating overtime pay was also sustained. The majority opinion harks back rather to the New York case of 1905 which Justices Taft and Holmes contend was overthrown by the later and modern decision in the Oregon cases of 1908 and 1917. In the prevailing opinion Justice Sutherland gets around those precedents in a purely legalistic manner by construing the nineteenth amendment as putting women upon the same legal plane as men. This will give the rabid feminists joy. Justice Taft answers that “the nineteenth amendment did not change the physical strength or limitations of women.”

* * *

Humanity First

The Oregon law limiting the hours a woman might labor was declared constitutional upon the principle that freedom of contract could be limited by the police powers of the state. These powers could be used for the protection of health and morals. Because women are women, with their own physiology, and are the actual or potential mothers of the race, the state has both the right and the duty to protect them against all conditions in industry that are liable to impair their health and morals. In passing his law for the protection of working women in the District of Columbia congress used the explicit language justified by the Oregon decision. Its words were “to protect the women and minors of the District from conditions detrimental to their health and morals resulting from wages which are inadequate to maintain decent standards of living.” The Oregon case was epoch making in that it turned legislative attention away from the old individualistic fiction of freedom of contract to the necessities of a complex social age. It made fundamental social rights and duties paramount to the old dogma of an individualistic era.

The opinion of Chief Justice Smyth of the court of appeals in upholding the law set forth the social viewpoint admirably. Among other things he said: “If a working woman does not receive a sufficient wage to supply her with necessary shelter, food and clothing, and she is compelled to subsist upon less than her requirements demand, the result must be that her health would be injuriously affected.” Citing then the fact that a congressional investigation revealed that forty-five per cent of the working women investigated required assistance in addition to their wages to “make both ends meet,” he declared it was apparent such a law was a necessity. Citing numerous decisions which upheld laws limiting the freedom of individuals to labor or to contract their labor in ways deleterious to health and morals he said that liberty did not mean “immunity from reasonable regulations and

prohibitions imposed in the interest of the community.” The decision was clinched by Justice Stafford concurring in these words: “The asserted right of the employer to be served by anyone who is willing to work for him, and at any wage the worker is willing to accept, must be subordinated to the right of the public to see that those women who are obliged to work for a living shall not be obliged to work for less than a living.”

* * *

The Conflict of Principle

Chief Justice Taft and Justice Sutherland state the conflict of principle involved. The former declares that “the right of legislature under the fifth and fourteenth amendment to limit the hours of employment on the score of the health of the employe has been firmly established.” Holding that “the line had been pricked out so that it has become a well formulated rule,” he intimates that the majority opinion was dictated more by economic views than by these late and convincing precedents. He says “it is not the function of this court to hold congressional acts invalid simply because they are passed to carry out economic views which the court believes to be unwise or unsound.”

Justice Sutherland, in giving the majority opinion, held that a minimum wage law did not come within any of the rules limiting freedom of contract on behalf of health and morals and that it is not required by public interest or any of the other considerations upon which such rulings had been made. He said that every worker had an ethical right to a living wage, but that “the fallacy of the proposed method of obtaining it is that it assumes that every employer is bound to furnish it.” He declared the law “exclusively a price-fixing law” and that adult women were legally as capable of contracting for themselves as men.” He admitted that “physical differences must be recognized in appropriate cases” and that “legislation fixing hours or conditions of work may properly take them into account,” but says, “we cannot accept the doctrine that women of mature age, *sui juris*, may require or be subjected to restrictions upon their liberty of contract which could not be lawfully imposed in the case of men under similar circumstances.”

In this opinion the majority stand on legal as over against physical and social demands. They do not deny the difference between men and women in regard to the ill effects of hard living but fear the rule once applied to women will be made applicable to men. They also say the power to make a minimum wage means equal power to fix a maximum wage. Chief Justice Taft specifically denies that either follows. The real difference is between the new social type of legislation, fitted to the needs of a social age, and the old individualistic type which did very well before the advent of our complex social order, but which now works hardship right where it once worked good.

* * *

The Five to Four Decision

Like so many momentous decisions this was a five to four decision. It was actually five to three because Justice Brandeis did not sit owing to the fact that his daughter is secretary of the minimum wage board concerned. But his fundamental attitude as the one who prepared and won the Oregon case is so well known that his vote is beyond question. This gives impetus to the current demand for a limiting statute making it necessary for six or more judges to concur before declaring a law constitutional.

This case has a chequered history. In 1920 the supreme court of the District of Columbia upheld the law. In 1921 it was again sustained by the court of appeals. Later the chief justice of that court denied a rehearing. But one justice had been ill during the first hearing and the judge sitting in his place joined the chief in sustaining the law. The appellants prevailed upon him to join the dissenting justice in over-ruling the chief justice and granting a rehearing. Then in that rehearing these two justices overthrew the first decision and declared the law uncon-

the period between nomination and election in a doubtful State. Then the Senator seeks the department whose wishes he had scorned and humbly asks appointment of such as can aid him. He "cannot be elected unless Mr. X. is appointed." Fortunately, the Civil Service Law blocks any large amount of such misuse of public services. The advantages of such appointments are illusory. Patronage reacts upon itself and makes at least one enemy for every friend. But the patronage hunter, in or out of office, is like those insect larvæ that daily eat many times their own weight. They consume the time and thought of many busy officers, and the sole end and purpose of their being is to fatten themselves. Fortunately, neither they nor those who yield to their persuasions are as numerous as they are accounted. Many Senators have flatly refused to become the vehicle of their desires.

Set upon a high place, holding the reins of power, the Senate does itself injustice in many ways. It obscures its true greatness in a cloud of its own making and limits its usefulness by adhesion to self-created customs which would often be "honored in the breach." "Senatorial courtesy" at

times obstructs the public business and men with little minds speaking loud and long conceal the truth.

The mention of Senatorial courtesy reminds me that it is rarely a public virtue and sometimes not a private one. Consider this case: A Senator was invited to an official dinner at an embassy, on which occasion the guest of honor was a distinguished official from the Senator's own State. The Senator accepted, and the hostess arranged that he should take out as his dinner partner the daughter of one of the foremost official families. About 8:15, however, the guests being assembled, the Senator telephoned that he was not coming. There was no excuse offered of illness or occupation nor any note of apology. I was there at the time, and noted the exceptional tact with which the situation thus created was managed. We will not dwell on the feelings of the host and hostess and of the guest of honor at this singular behavior. A new escort was found for the lady, and perhaps, all things considered, the occasion was the happier for the Senator's absence, though not for his rudeness.

It is unfortunate that the country cannot always respect the Senate as it

desires to do and as, upon the whole, it merits, because such cases as I have described and others of similar purport conceal sound realities of thought and power. It is not always obvious, but it is always true that many Senators do their work in a non-partisan spirit. They are willing to learn from men of opposing views and are fearless of that shallow consistency which has well been called the virtue of weak minds.

One is fortunate who has known as friends such Senators as have done honor to the Senate by their presence therein. There are such men, many of them. The Senate can give to these no dignity. It springs naturally out of their inmost lives. There was my father's friend and the admiration of my boyhood, the Hon. Henry L. Dawes, of Massachusetts. There was my own friend from childhood, the Hon. Winthrop Murray Crane, also of Massachusetts. Both of these, my fellow-townsmen, were of the sort that men delight to honor. There have been many others, such as Bayard, Morrill, Edmunds, Thurman—one cannot list them all. There are many like them in the Senate to-day. Upon their characters their lesser colleagues cast no shadow.

"OH, MISSIONARIES!"

BY MARGARET WENTWORTH

The principal difference between a cat and a lie is that the former has only nine lives.—"*Pudd'nhead Wilson*," by Mark Twain.

THERE are two accusations commonly brought against missionaries which cannot both be true of any one missionary or of any one missionary group. One is that they are a set of hard, narrow bigots, incapable of appreciating any beauty, poetry, or mysticism in the native religions, and bent on propagating among the peoples of non-Christian lands a sectarianism as rigid as any to be found at home; and the other, that they are idle, useless, and luxury-loving, are getting more money than they would be capable of earning at home, and are scandalizing "the heathen" by the difference between their profession and their practice. To hear such critics talk, you would think they had reached these conclusions after a careful study of all missions in Asia, Africa, and the islands of the sea; but if you question them closely it is doubtful if they have ever visited the mission work of their own home cities or States.

It was my great privilege to serve two years as a volunteer missionary in

China and to have glimpses of mission work in Hawaii, Japan, Korea, India, and Egypt. I admit I am not a wholly unprejudiced witness—I have too warm a sense of gratitude and appreciation for countless courtesies received—but I am a first-hand one, and my experience is not confined to any one mission. Let me begin by telling you an incident of my voyage out.

Two of the officers of a certain mission—not the one with which I was connected—were going out for an inspection trip of the work. Their missionaries had always been required to travel second class across the Pacific, where conditions are quite different from those on the transatlantic and Mediterranean steamers. Before our steamer reached Honolulu they had changed into first-class staterooms, and had had the decency to issue a decision to the effect that their missionaries were to travel first class henceforth and forever. But if they had not made that trip their missionaries with their wives and little children would still be voyaging second class, and, quite possibly, their people might have been inveighing against the unwarranted luxury of missionaries' traveling first class.

It is ninety years or more since the first missionaries of any American Christian body went to China. They left an America which had no electric lights, no telegraph nor telephone, no knowledge of antisepsis nor anesthetics, no suspicion that tuberculosis, typhoid, smallpox, and plague were not due to a visitation of God instead of being caused by the ignorance and negligence of men. All honor to those early missionaries for the courage they showed, for the hard work they did, for the discomforts and dangers they endured; but when you have stood by the early graves of many—ah, so many!—of them you feel that it would be as unreasonable to expect the modern missionary to endure similar hardships as it would be to require him to go out by a sailing vessel or freight steamer.

Few missionaries are sent out nowadays who have not had three years of some special training in addition to a college course. Doctors, nurses, clergymen, deaconesses, teachers, are perhaps most in demand, and, besides their home preparation, they must spend much time in acquiring a new language. Having found qualified people to serve, it is mere economy to take

care of them while serving. In China, for instance, they find a land having extremes of heat and cold, a land almost wholly ignorant of sanitation and innocent of quarantine, a land lacking many conveniences which we have come to consider necessities. Is it folly or wisdom to see that they have well-drained houses, capable of being heated in winter and screened in summer? Is it folly or wisdom to give them a breathing-space in the mountains during the worst heat? Is it wisdom or folly to expect them to spend the greater part of a six months' furlough at home in lecturing, appealing for funds, trying to stir up interest? Is it wisdom or folly to send them out without seeing that they have all the protection against contagious disease which modern science affords? Let us be economical, by all means, but let us be more economical of lives than of money.

It is true that the missionaries, in China at least, have many servants. But servants are absolutely, as well as relatively, cheap. Four or five can be paid and maintained for less than the wages of one here. Missionaries' wives must supervise housework and sewing, teach their own children, exercise hospitality on a scale undreamed of at home, and besides teach in Sunday school, visit the Chinese women, and carry on prayer-meetings and the like. Women without children usually have definite work outside their homes.

If a critic of missionaries finds one who smokes, plays tennis, and wears evening dress, he often says, approvingly, "You're not a bit like a missionary, you're so human." But let a missionary display a little temper, a little tactlessness, and straightway his conduct is unbecoming to a missionary and a gentleman. And yet is there anything more "human" than our common failings?

An accusation frequently made, but which I never heard in specific form, is that missionaries divert to their own use moneys collected for designated objects in their fields. Do not those who make such assertions know that mission accounts are audited as expertly and thoroughly as those of any business concern, and that missionaries may not appeal for funds without being authorized to do so? I do not believe the people who propagate these vague rumors will ever be impoverished by their gifts to any cause.

There may be cranks in the mission field, but there are few weaklings. When you feel inclined to condemn them, consider the following conditions. Picture yourself far from your native environment, in a climate debilitating in summer, severe in winter; realize what it means to have no concerts, lectures, nor movies; what it

means to read newspapers three days old and to have the arrival of new books an event; what it means to live among an alien people to whom you are an alien; what it means to live in a community so small that every one knows your parlor and your mental furniture, so small that your hopes, fears, clothes, sins, disappointments, and incomes are all an open book to those around you; and then ask yourself whether you are quite sure that you would be just as well-poised, just as self-controlled, just as able to keep your tongue, your temper, and your judgment at the end of a five years' term of service as you were at its beginning. If you can say yes and can get any one to agree that you are not flattering yourself, take the next steamer out; for you are badly needed!

The missionary community is not a heaven below nor an assemblage of saints; it has not even the cloistered atmosphere, calm with a sort of hot-house calm, which is found in communities with a capital; but it is a very real family life, for all that. Just as in your own family you are quarreled with and are told home truths and are teased about your weak points, and, above all, are never allowed to pose about anything and get away with it, so it is in the mission family. But just as in your own family, whenever you are out of health or down on your luck, whenever you need a lift or a loan, you get prompt sympathy and service, so in the mission family you will find the same spirit.

Like a mighty army moves the
Church of God.

When we used to sing those words, we visioned the army moving forward as smoothly and resistlessly as a motor. We have seen war since then; and we know that an army doesn't move that way at all. It moves by fits and starts, with snarls and tangles and eddies, with blunders, with fatigue; it moves sometimes with incompetent officers and unwilling soldiers, yet it moves! The missionaries are on the firing line, often down in the trenches. They don't ask any Croix de Guerre; they are where they are because they want to be; but it does not seem too much to ask of those who are supposed to be in the supporting reserves at home to aim their artillery at the enemy lines.

As to bigotry and the native religions, most boards nowadays enjoin a sympathetic attitude towards "whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report" in these historic faiths. At the same time who should know better than we what a gulf exists between theory and practice? Confucianism undoubtedly supplied the strong cement which has held

China together in spite of civil war and foreign aggression; but its "dead hand" lies heavy on every phase of human effort for advancement. Buddhism in every-day life is not the Buddhism of "The Light of Asia." Taoism, beginning as a high type of mysticism, has become a gross and revolting materialism. The dead are buried, the young betrothed, and state and municipal improvements are begun or halted according to the predictions of soothsayers.

Superstition is not confined to "heathen" lands, though I think it is always an indication of "heathen" disbelief in God. But its power to make people miserable and to influence their whole lives is certainly greater in China than with us.

There are a good many people who seriously object to the industrial civilization which has been evolved in America and Europe and who naturally dislike seeing it extended to Asia, but it is not fair to blame the missionaries for it. They have enough responsibilities which really belong to them!

Another burning question is that of contributions. People ask querulously whether they are supposed to go on forever supporting missions abroad when there is so much to do at home, and perhaps in the next breath will say that the Chinese are so poor it is a shame to demand anything from them for the church work. Not all Chinese are poor, though it is true that the majority of converts have been; but if they do not learn to give of their poverty, they will assuredly never give of their abundance. On the other hand, we must convince them that what they are giving to is worth while. If our foreign institutions in China are well equipped and well manned, they will train the leaders who will ultimately take over all the work.

Modern thought, modern science, modern methods of trade, travel, and government are already working in China. Shall we refuse to carry her the one gift which makes our civilization endurable? It is easy to scoff at individual Christians, individual churches, to point out the persecutions and religious wars which have disfigured the pages of history; but no fair-minded person can deny that it was the force of the ideals of Christ which broke down slavery, which raised woman from the position of a chattel to that of a free being, which taught us to care for the sick, needy, and suffering, which insists that the Fatherhood of God is the only logical and lasting foundation for the brotherhood of man. Are we going to refuse to send this message, not only to China, but throughout the world, because we have no one to carry it but just missionaries?

Fourth, Christ is sufficient, the Gospel can and does solve every problem, and by intercessory prayer and giving we can enter into this comradeship of service with our Master for a lost world.

The great address of Dr. E. Stanley Jones, of India, will not soon fade from memory, with his reference to the message of Mahatma Gandhi to those who would win India to Christ: "If you come to us as Christ came to the world, we cannot resist you. Christians, to convert non-Christians, must live more as Christ lived; they must teach the Christian religion without adulterating it or toning it down; emphasis must be placed on love, the central thing in Christianity, as a working force; and lastly, a sympathetic study must be made of the non-Christian religions so that there will be no blundering approach to non-Christians by missionaries."

I return to my school, my church, my city, and to the work with men in my denomination determined, with God's help, to make my life count as never before to win men to Christ. One of the great themes of the convention was that for America to do its utmost for missions abroad, we Christians must do our utmost for missions at home, for it is only as America is truly saved that she can go to the salvation of the rest of the world.

J. P. M. CALLIE, *Chattanooga, Tennessee.*

A PASTOR'S IMPRESSIONS

It was my high privilege to be a delegate to the great Foreign Missions Convention at Washington and to attend most of its sessions. I have returned from Washington impressed with the greatness and value of the convention.

It was great in *extent*, bringing together more than four thousand regularly appointed delegates from all over the United States and Canada, representing practically all evangelical churches, mission boards and other recognized missionary agencies of over twenty-five million Protestant Church members.

It was great in its *personnel*. That throng who faithfully attended the huge meetings of the convention, morning, afternoon and evening, was a picked company, each selected because of special fitness or special relation to the world task of the Church. The speakers were men and women from all over the world who as missionaries or Board secretaries or pastors were qualified to speak from first-hand information, and with authority. They deeply moved their audiences with their presentation of facts, and with the power of their appeals.

It was great in its *purpose*, which was not the intricate discussion of missionary technique or the formulation of missionary policies by a group of experts, but rather, the information of the Church at home and its inspiration to a worthy fulfillment of its great task.

It was great in the clear vision of its *goal* which is nothing less than the evangelization of the whole wide world. No one with his eye on such a goal can be narrow-visioned or self-centered. Every phase of missionary endeavor, whether evangelistic or medical or educational, is important not only because of its immediate local task, but because of its world-wide implications and its place in the world campaign.

Chiefly the convention was great because it *centered in the divine Christ*. This was the most impressive feature of all. The speakers were from many countries, Occidental and Oriental, they were members of the most diverse branches of the Protestant Church, they represented many differences of church polity and many varieties of creedal expression, and they spoke from the varying points of view of a highly diversified missionary program, but they centered their addresses in the *divine Christ*. This it was that constituted the unifying power and the inspiring motive of all.

As a result of this convention the churches of North America should be quickened and led into deeper and more sacrificial devotion to our Lord, and the missionary forces scattered throughout the whole world will find encouragement to press on to that glorious consummation for which unitedly we pray.

MINOT C. MORGAN, of *Detroit*.

IMPRESSIONS OF AN INDIAN CHRISTIAN

Conventions are ordinarily "rubber stamp" affairs. Not so that at Washington, which is ever facing live issues and attempting uncompromisingly to meet them. It was inspiring to see the spirit in which these challenges were received.

A new attitude was manifested towards Oriental culture and civilization. For over a century, missionary propaganda was carried on in the belief that the culture and civilization of the East should be considered as pagan. On that assumption missionaries felt obliged to ignore them, if not to destroy them. But in the Washington convention one observed a new appreciation of the values inherent in Oriental civilization and recognition of the genius of Oriental peoples for things spiritual.

There was also a new desire to appraise Western civilization and no longer to assume that the West had everything worth while. Now Western civilization is being reexamined, in order that the West may take up seriously the task of making herself and her institutions Christian. One sign of this change was the appreciative way in which criticisms from the Orient were received.

The new attitude of the West regarding commercial and territorial expansion is also worthy of notice. While missionaries have been sent out to foreign countries for scores of years, seldom did the Western peoples realize the unspeakable suffering and poverty

caused by the ruthless exploitation of the weaker nations. At Washington the conviction was expressed that the expansion is not to be purely on the commercial, profit-making basis, but on a contributive basis. There was in evidence a recognition that the weaker races needed their natural resources for their own development, and that the stronger nations had no right to exploit them for the sake of amassing wealth.

The application of Christianity to social, economic, racial and international problems has been a slow process. At Washington was heard a call for Christian people to mobilize spiritual forces everywhere to fight these collective wrongs. The remedy for this world's ills was shown to be found in Christ. The stand taken on questions, such as that of War, the League of Nations, the World Court, was most encouraging. The convention stood for a compact, not of the people of Nordic descent, but those of human descent, not of the English-speaking peoples, but of people speaking the language of love; a compact not for the preservation of the Anglo-Saxon race, but for the preservation of the human family.

The convention was notable also for the subordination of denominational differences in the facing of a stupendous missionary task. Emphasis was laid on cooperation and the necessity for putting forth a united effort to give Christ to the world. The last meeting faced the challenge of the unoccupied fields, the numerous departments of life, which have yet been scarcely touched by the Spirit of Christ.

The thousands of delegates have doubtless received enough inspiration to put new life into the churches. The presence of thousands of likeminded delegates pressing toward the same goal, motivated by the same high hope, and guided and strengthened by the same Lord, did help us to rise out of our petty selves, to rededicate ourselves to our common task and to take heart afresh for the victories ahead.

JOHN JESUDASON CORNELIUS, *Professor of Philosophy, Lucknow University, India.*

The only platform speakers at the main meetings of the Ecumenical Conference twenty-five years ago who also gave addresses on the Washington Convention platform were Drs. Robert E. Speer, John R. Mott, James L. Barton and Mrs. Henry W. Peabody. A number of others took part in section conferences of both conventions. Many prominent missionaries, secretaries, pastors and laymen who were on the program in 1900 have since passed into the Heavens—John G. Paton, Hudson Taylor, Jacob Chamberlain, Bishop Thoburn, Cyrus Hamlin, Timothy Richards, George E. Post, James C. Hepburn, George Owen, George W. Chamberlain, Mrs. Alice Gordon Gulick, Dr. Mary Pierson Eddy, S. B. Capen, Maltbie Babcock, Arthur T. Pierson, Charles Cuthbert Hall, Theodore L. Cuyler, A. W. Halsey, Judson Smith, Stephen L. Baldwin, Miss Abbie Child, Gustav Warneck of Germany, and R. Wardlaw Thompson of London.

Many subjects discussed at the Ecumenical Conference were scarcely touched upon, if at all, in the Washington Convention—Survey of Progress, Unoccupied Fields, Bible Translation and Distribution, Prayer and Missions, Stewardship and Missions, Relation of Missions to Governments, The Drink Problem and the Social Evil, Lessons from the Past Twenty-Five Years, Field Surveys, Non-Christian Religions, and Miracles of Modern Missions.

Nuggets from the Washington Convention

An example of righteous living more than the teaching of creeds is effective missionary work.

PRESIDENT COOLIDGE.

If the end in view of Christian missions is the production of Christ-like character around the world, we have no apology to make for that aim, for we know nothing higher for God or man than to be Christlike.

REV. E. STANLEY JONES, D.D.,
Missionary of the Methodist Episcopal Church in India.

* * *

The biggest job in the world is to make the world what it ought to be.

RT. REV. MICHAEL B. FURSE, D.D.,
Bishop of St. Albans, England.

* * *

A mission field is any area of life in which Christ is a stranger.

HON. NEWTON W. ROWELL,
Lawyer and Statesman, Canada.

* * *

The message all apostles bring is "the unsearchable riches of Christ." We dare not impoverish the Christ of the Gospels. Only the glorious Lord of Life will suffice for the needs of the world. This unexplored wealth in Christ is broad as humanity, long as the eternal purpose of God, deep as the necessities of mankind and high as the throne of God.

CANON HENRY J. CODY, D.D.,
Rector of St. Paul's Church, Toronto.

* * *

There is nothing great that we can say about Christ that we are not prepared to say if we know how to say it.

ROBERT E. SPEER, D.D.,
Secretary of the Presbyterian Board of Foreign Missions.

* * *

Wherever Christ is preached, there we discover new and unsuspected capacities in human nature. As the seed develops it draws into itself much that is latent in the soil; and by giving it clarity and definiteness it brings to light what was before hid-

den. While missionary effort at the outset was confined to giving to people what they were without, it now appears also to be releasing what was imprisoned within the native mind. As I conceive it, to understand this aspect of missions is the profoundest and most delicate of all problems confronting the Western Church.

REV. HARRIS E. KIRK, D.D.,
Pastor of Franklin Street Church, Baltimore, Md.

* * *

The finished product of the different faiths might be stated to be as follows: Greece said, "Be moderate—know thyself." Rome said, "Be strong—order thyself." Confucianism says, "Be superior—correct thyself." Buddhism says, "Be disillusioned—annihilate thyself." Hinduism says, "Be separated—merge thyself." Mohammedanism says, "Be submissive—bend thyself." Judaism says, "Be holy—conform thyself." Modern materialism says, "Be industrious—enjoy thyself." Modern dilettantism says, "Be broad—cultivate thyself." Christianity says, "Be Christlike—give thyself."

DR. E. STANLEY JONES.

* * *

Thousands of years ago, Indians prayed—"From darkness lead me to light; from ignorance lead me to knowledge; from death, lead me to immortality."

REV. BHASKAR P. HIVALE,
Former Editor of *Dnyanodaya*, Bombay.

* * *

Gandhi made a great speech of one sentence, when he said: "The man to whom we owe most, is a man who never set his foot in India, namely, Christ."

CANON H. J. CODY.

* * *

Not only is Christianity winning converts, but it is exercising a tremendous influence on the social life and thought of the East. India, mov-

RECEIVED

JUN 29 1926

Mr. Speer A Statement to the Committee

of the

INTERNATIONAL MISSIONARY COUNCIL

upon

Religious Education in Japan, Korea,

China, The Philippine Islands,

The Near East, and Latin America.

.....

Prepared at the request of the
Secretaries of the International Missionary Council

under the direction of the

Joint Advisory Committee on Methods and Materials
of Religious Education on the Foreign Field.

.....

W. L. Sanders, Investigator

.....

New York, U.S.A.

June, 1926.

Preface

In accordance with a request made by the Secretaries of the International Missionary Council, the Joint Advisory Committee on Methods and Materials of Religious Education on the Foreign Field, undertook to make a rapid and tentative exploration of the situation in respect to religious education in certain missions fields with a view to affording the Committee of the Council data as to the wisdom of an increasing attention by the Council to these problems.

By the aid of a much appreciated appropriation from the Institute of Social and Religious Research, the Joint Advisory Committee was able to secure the services of Mr. W. L. Sanders on furlough from five years in religious education in China. In accordance with the suggestion of the Secretaries of the Council he has examined the literature available in the Missionary Research Library covering the last ten years. The results of this examination have been checked and supplemented by responses from a number of leaders and students of religious education to direct inquiry.

The statement does not claim to be a final evaluation of the situation, but the Joint Advisory Committee believes it to be an extremely valuable analysis in showing the recorded judgments of those actually at work in the midst of these problems. It seems to the Joint Advisory Committee to reveal a condition of very great urgency - one in which compulsory religious education is being made by governments and public opinion more difficult and by the student attitude more unfruitful, in which older methods are being found very deficient and lacking in religious vitality while newer methods are comparatively untried, in which cooperative restudy of the whole situation is greatly to be desired.

So far the situation in Latin America is concerned the Joint Advisory Committee assumes that there will be available to the Committee of the Council the Report of Commission Number Eight on Religious Education in preparing which a number of members of the Joint Advisory Committee shared. Nothing could now be added that would alter the significant elements of this important report.

The Joint Advisory Committee expresses the hope that the Statement here presented will materially assist the Committee of the Council in leading the way into the further study and the solution of these problems that so pressingly confront the missionary enterprise.

For the Joint Advisory Committee on
Materials and Methods of Religious
Education on the Foreign Fields.

June 14, 1926
150 - 5th Avenue
New York, N.Y.

Luther A Weigle, Chairman
Eric M. North, Secretary

Note: In addition to the Statement appended herewith, there is a Digest of Material also available.

(The Joint Advisory Committee is a cooperative body established by the Foreign Missions Conference of North America, the Committee on Cooperation in Latin America, the World's Sunday School Association, the Committee on Education of the International Council of Religious Education, and the International Sunday School Lesson Committee.)

THE RELIGIOUS EDUCATION SITUATION IN THE ORIENT

Introduction

As the bibliography suggests, many kinds of documents have been examined in making this study. Some of these, while not dealing primarily with the problem of religious education, do nevertheless reveal situations and trends in that field.

The reader will need to bear in mind several points: (1) that this is a study of what has been written on the subject, over a period of ten years, including recent letters to the Joint Advisory Committee on Methods and Materials of Religious Education; (2) that those who write seem to be primarily concerned with the weaknesses of our present religious education; (3) that the weaknesses, when projected on an Oriental background, look worse than they do at close range, and it may be look worse than they really are; and (4) from documents of any kind it is difficult to appraise what many feel is the most important factor in religious education, namely, the teacher's personality, and no attempt is here made to do that.

This study attempts only to bring into focus the various elements of the present situation, as found in a multitude of writings. If the picture seems dark, it is well to observe that the consciousness of failure is most marked among religious educators themselves. Moreover, that is a hopeful sign, if China is a good criterion. Nowhere is the awareness of failure more acute than in China and nowhere does there seem to be more constructive work under way.

Except in one or two instances, this report does not attempt to account for the present situation in religious education on mission fields; nor will possible solutions of the problems be offered, although some will seem obvious as we proceed. The primary concern has been to discover from the writings of missionaries and their fellow-workers what the situation is.

For the sake of convenience the following divisions will be noted:

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I. THE CHANGING MIND OF THE ORIENT

'The Changing Chinese', an apt title of a book on China by Professor E. A. Ross, suggests the dominant note in Oriental life today. Everywhere is change, the old orders giving way to new.

Japan is experiencing a rapid industrialization, the awakening of the masses of her people, the breakdown of the old moral supports, the new life of a half-reformed Buddhism, the conflict of racial and national ambitions, and the pressure of many tides of thought.(1)

Korea with her suppressed patriotism is on the alert for an opportunity to revolt against her master, Japan. The young men are said to be confused with profound feelings of personal and national lack.(2) Perhaps more than any other Orientals, young Koreans are at sea in their spiritual problems.

China is in the full glow of a renaissance which has produced new attitudes toward everything and inspired a new hope and courage. Intellectual freedom, scientific achievement, and national sovereignty are the watchwords.(3) The movement questions things new and old. It has attacked the old literary writing and has established the spoken language as a literary vehicle.(4) It has fostered, in the interest of science and aesthetics, an anti-religious movement of which the more recent anti-Christian agitation seems a part. "The Church is boldly proclaimed as a foreign innovation, a promoter of superstitions and a tool of imperialism that must be gotten rid of along with all other foreign influences. The papers are flooded with adverse criticism and denunciations of the church movement.....teachers in our schools, our preachers and Bible women are ridiculed as being the slaves of the foreigners for the pay they get out of it.(5)" Dr. T. T. Lew, of Peking University, characterizes the movement as 'democratic, scientific, social, fearless and unorganized'.(6)

To some extent the same condition prevails in the Near East. "There is a decided change in thought and outlook, and a growing desire for freedom---mainly social and political, but also moral. Nationalism is being substituted for Pan-Islamism, while the Caliphate question is, at the present moment, profoundly disturbing the minds of Moslems. The way is open in many Moslem

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Gamble, S., *Peking, A Social Survey*, 1921, p.428
- (4) Lew, T.T., *Chinese Recorder*, vol. 52, 1921, p 305
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lands to widespread and direct evangelism."(7)

These changes among Oriental peoples give rise to a new pride in their own past achievements, a critical attitude toward other cultures, a suspicion of the motives of religious leaders from other lands, a tendency to feel that scientific achievements are all the West can contribute to their welfare, and a burning patriotism. When Rabindranath Tagore, in his China lectures (1923), emphasized the culture of the spiritual life, the young Chinese called him 'an old curio'.(8) In many places there seems to be a strong tendency to regard all religion as something to be out-grown.

To what extent Christian teachers and evangelists, both missionaries and nationalz, are aware of this changing mind does not appear. In 1922 a number of Chinese leaders suggested that one of the chief needs among Christian teachers was a knowledge of the changing minds of the students.(9) In 1921 Rachel Brooks, a Y.W.C.A.secretary, wrote that she had not found much attempt on the part of the missionaries to get at what was going on in the minds of the Chinese, and she quoted DR. Arthur Smith to the effect that nothing had been done of any consequence.(10)

Since then much water has passed under Oriental bridges and it may be that Christian teachers and evangelists are more aware of what is going on in the minds of those among whom they labor. That the changing mind of the Orient is challenging religious education as never before seems perfectly clear.

II. THE ATTITUDES TOWARD RELIGIOUS EDUCATION

There seem to be two attitudes toward religious education on the mission fields. In general the educators are increasingly friendly toward it. They have been dissatisfied with the results of missionary work, and the prospect of doing more thoroughly the education in religion is alluring to them. The evangelists, on the other hand, especially those who have not had training in religious education, are inclined to feel that the new emphasis on education in religion is a phase of 'modernism', a kind of wolf in sheep's clothing. Religious educators often carry a vocabulary strange to the evangelists' ears, and this fact tends to make the latter group suspicious. Dr. D. Willard Lyon, sometime Chairman

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- (10) Brooks, Rachel, Chinese Recorder, vol.52, 1921, p. 554

of the Committee on Religious Education in the National Christian Council of China, admirably summarizes the situation.(11) "Educators, both missionaries and Chinese professors, are keenly awake to the importance of united thinking and planning in the field of religious education, both in schools and colleges, and in pre-school and post-college life; they feel, however, that their thinking and co-operation are more feared than desired by many evangelistic workers and pastors; in other words, the educators as a group are so much more progressive in their viewpoints than the evangelistic workers, that co-operation between the two is difficult.

"The China Sunday School Union is a strong force in withstanding the encroachments of the educators on the church, Sunday School and home aspects of religious education, on the assumption that the policies of the educators will tend to too great emphasis on modernism in religious teaching. At the same time the Union advocates the application, so far as method is concerned, of modern psychology in church and home religious education.

"Among evangelistic workers and pastors there seems to be a growing interest in what many of them prefer to call 'religious instruction', as over against 'religious education', which latter terms seem to them to connote too wide a field. A move is on foot to assemble a conference of evangelistic workers to discuss, without the presence of 'educators', the problem of evangelism, including 'religious instruction'."

To some extent the same cleavage between the so-called 'evangelists' and 'religious educators' exists in the other countries studied. Perhaps the only reason for its being more observable in China is the marked work now under way by the 'religious educators'. We may expect the same problem in Japan and Korea as the outcomes of religious teaching are more closely scrutinized. It is already being felt in the Near East. President Bayard Dodge says: "Many of the older pastors and members of the churches encourage a strongly evangelical type of Bible study and fear the more progressive types of religious education."(12) The idea is abroad that the advance of religious education means the retreat of evangelism.

It is worth noting, however, that both groups are seemingly interested in better instruction in religion. This they share in common. Perhaps if they could come to understand each other they would agree with Dr. Luella Miner, of Shantung University, that in 'intensive work the wide field of religious education offers missions a task fundamental, creative, and challenging.'(13)

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III. THE AIMS AND OBJECTIVES OF RELIGIOUS EDUCATION

A few quotations will indicate how diverse are the aims of religious educators on mission fields.

JAPAN

"The Japanese public should know that our schools are evangelistic agencies....students will come up against a persistent Christian propaganda."(14)

KOREA

"To teach the Bible and its doctrines to the children of the Church."(15)

"Our objective in Sunday School work is primarily the salvation of the children."(16)

CHINA

"Are we clear in doctrine? Our daily curriculum Bible study, our Sunday School work, class meetings, daily chapel exercises, are all aids to that end."(17)

"The problem is to vitalize the moral and religious truths which the Chinese possess. This does not deny that Christianity has new moral and religious ideals; it simply seeks to avoid spending its energy and time teaching abstract moral and religious truths that are already imbedded in the life and literature of the Chinese people."(18)

"My object has been to create a Christian atmosphere in the school, so that it would be the natural and normal thing for a boy who continued with us to become a Christian. The teachers have never been allowed to ask the boys to do this, nor do outside evangelists. The direct approaches to non-Christians have been made by the Christian boys in the school as a part of their religious life. What I have tried to do was to create a sort of Christian

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- (15) Clark, Charles Allen, Digest of the Presbyterian Church in Korea, 1918, p. 221
- (16) Kilbourne, E.M., The Christian Movement in Japan, Korea and Formosa, 1925, p. 516
- (17) Nevitt, Jane Ellen, Minutes of the Foochow Women's Conference of the Methodist Episcopal Church, 1924, p. 23
- (18) Webster, James., Christian Education and the National Consciousness in China, 1923, p. 254

public opinion or school tradition impregnated with Christian ideals, in which worship, study and service would appear to the boys as obvious and necessary; that is, to make the Christianity of the school rest upon the boys themselves, and not upon the authority of any teacher."(19)

"At present, it seems we are giving religious instruction simply because as mission schools we have to give it. We do not know what the fundamental life-needs of our students are but take for granted that they need some instruction in religion."(20)

THE PHILIPPINES

"Our chief emphasis has been in the development of local churches with the various activities that usually go with the church organization. The aims and objectives are the same as those which obtain in the United States."(21)

THE NEAR EAST

"Our aims are three-fold: (1) to present the claims of Christ upon individual lives; (2) to train the young for Christian leadership; (3) to permeate society with Christian ideals."(22)

"To give the children a knowledge of Jesus and the Bible, and also to give them good ideals for life."

"The classes on Bible and religion are now more aimed to give pupils a stimulus for spiritual living, and less to teach some particular creed."(23)

IV. RELIGIOUS EDUCATION IN THE SCHOOLS

While many missionaries agree that religious education is the most important task of the Christian schools, many writers feel that our biggest failures occur in that work. It is claimed that religious education is often done indifferently, without any plan or system, and by teachers who have had no special preparation. In both the Near and Far East, with the exception of the Philippines, the concensus of opinion seems to be that religious education courses are not as well taught as other subjects. There are exceptional schools, but on the whole that is the impression one receives. The teachers are so absorbed and so under the strain of what they have undertaken with the so-called secular teaching that they have not the time to train nor the funds to provide special teachers of re-

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- (20) Miao, C.S., Educational Review (China), Jan, 1925, p. 29
- (21) Ryan, A.L., Letter to the Committee, June 4, 1926, Philippines
- (22) Robertson, M. Stella, Letter to the Committee, Cairo, May 1, 1926
- (23) Dodge, Bayard. Letter to the Committee, April 28, 1926, Syria.

ligious subjects.(24) This is more marked in the primary and middle schools than in the colleges.

Apparently one of the weakest places is in the line of Bible teaching, generally the poorest subject in Christian schools. (25) Teachers of the Bible complain that they feel themselves insufficiently equipped to teach such a highly specialized subject. In many schools religious educational subjects are parcelled out to the teachers on the assumption that their being in missionary institutions qualifies them for that task.(26)

"In contrast with the rather marked uniformity of other study courses is the comparative lack of uniformity in methods and materials of Bible study....The whole matter has been left to the individual opinion of teachers or principals, many of whom confess that the course in operation is haphazard, without clear aim or purpose, and not at all well graded."(27) This quotation is descriptive of boys' schools in Syria and Palestine, but it is equally applicable in the Far East. In China it is urged that the next step should be to bring religious educational courses up to the level of the rest of education in Christian schools.

"Worship as a real part of religious education has been largely neglected, though as a form it has of course been universal in churches and schools. The past two years many have come to recognize that the ethical and emotional values of worship are not being realized, and some are studying the type of worship which will conserve and hand down the values inherent in Christianity and at the same time incorporate the other oriental values in ethical and religious concepts and attitudes more truly native in China, including those from Buddhism which China has already made indigenous."(28)

In most places attendance at chapel and church services has been compulsory. A religious teacher in Egypt justifies it on the ground that it relieves the non-Christian pupil of the responsibility of definitely choosing whether or not she shall attend, thus giving her an adequate excuse to use with her home-people.(29) The issue is being sharply drawn in China. Some schools are beginning to try the voluntary principle, notably St. Paul's Middle School in Anking.(30) Two credits are given those who attend the chapel and church services, and others attend a two hour a week course in

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- (27) Deputation Report on Religious Education in Boys' Secondary Sch. in Syria and Palestine, Missionary Education Union, 1914, p. 7
Wild, Laura, H., Chinese Christian Education, 1925, p.56
- (28) Brown, Mark W., China Christian Advocate, March, 1926, p. 7
Miner, Luella, letter to the Committee, April, 1926
- (29) Robertson, M. Stella, Letter to Committee, May 1, 1926
- (30) Shryock, J.K., Educational Review, Jan. 1926, pp. 45-54

Ethics. Out of one hundred and ten boys, all but thirteen voted to continue the regular services. "The boys take part in the services heartily, and their behavior is reverent."

"Not all schools trying the voluntary experiment have been happy. Some were really not prepared for such an experiment but wanted to try it anyhow since it has become so popular; and when they tried they flatly failed. Others went into it half-heartedly and made it entirely a one man affair; and when they tried, their results were very disappointing. And others did not know how to conduct the experiment but simply depended upon the ill-founded faith that when the old system was replaced by the new one all problems would be solved; and when they tried, they were much worse off than before. And others were so anxious to get a large attendance that they made their programs merely attractive rather than educationally sound. And others, although their experiment has been so far fairly successful, are yet very much afraid of their failure before long. All these have made me feel that we should study it more carefully and that before we do so we should advocate it more cautiously."(31)

But not religious way

The following quotations from the letter of Dr. E.W. Wallace will suffice to summarize the situation:(33) "While the religious life and work of the Christian Schools and colleges have been in the past sources of spiritual power to many students, there is a general feeling of failure, on the whole, to secure results in Christian living commensurate with the efforts put forth and with the supreme religious purpose of Christian education. New movements in thought and life, also, have led, in China as in the west, to altered conceptions of education and of the methods to be used to effect its purpose, which have not been applied as generally as they might have been to the field of religious education, with the result that religion is too often associated in the minds of the students with what is outgrown and of no personal value. The situation is so serious that there is urgent need of a careful restudy and a thorough revision of the aims and methods of religious education."

"Commenting upon the situation, Dr. T.T. Lew, in a recent letter writes; 'I am sure you recall Mr. T.Z. Koo's speech at the conference. You know he is a very cautious person in making his public statements but he has made so clear the point which I believe ought to be made clear, namely, religious education such as taught by Missionaries and Chinese teachers in mission schools and

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(33) Wallace, E.E., Letter to the Committee, April 20, 1926

colleges thus far has been a failure. I will not go so far as to call it a total failure, but it is nearer to a total failure than to the other end of the scale. If some of us are still Christians, it is in spite of that teaching and not because of it, and if we do not drive this fact home to the rest of the Christian workers, then I believe we have failed in our duty'."(34)

One of the outstanding results of this situation in confusion in the minds of students as to what the Christian religion really means. "Their conception of Christianity is a long series of beliefs or a long performing of good deeds. There is no clear realization it is a relationship with God--a living, growing thing." (35)

In China an examination of 423 records from interest tests showed that after an average attendance of four years in mission schools 55 percent of the students failed to get the idea that God has any concern about their conduct. From the same group 55 percent were unable to point out concrete distinctions in right and wrong conduct among children and young people.(36)

The late President E.D. Burton, of Chicago, who, as Chairman of the Educational Commission to China, had ample opportunity to observe the work of the mission schools in China at first hand and to receive reports thereon, said: "I fear it is true that we are already losing at least fifty percent of the product of the Christian schools, which finding no adequate opportunity for the expression or the development of the Christian life, is drifting away from the Christian Church and is being lost to us."(37)

This failure of the schools in religious education is one of the reasons for the clash of opinion over the relative merits of 'evangelism' and 'religious education'. Dr. Edward James, of the Nanking Theological Seminary, says:(38) "Our thesis is this-- that our educational work is contributing very slightly to Christian citizenship, and that a self-supporting Church will be built up vastly sooner if we transfer a large part of our educational passion and interest to direct evangelism and by diverting our resources chiefly to evangelism for say twenty years, we shall soon have a large Christian constituency from which to draw students, and to which they may safely return without being swamped in a pagan environment."

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- (35) MacNeil, Eleanor, Chinese Recorder, vol.56, 1925, p. 305
- (36) Webster, Jas. B., Chinese Recorder, vol.51, p.247, 1920
- (37) Burton, E.D., Foreign Missions Conference, 1923, pp. 140-145
- (38) James, Edward, Chinese Recorder, vol.54, 1923, p. 721

Religious Education in Government Schools

In the future the problem of the government school student's religious education seems likely to demand attention. The masses of students are in the government institutions, and it is now held that the most promising students are found there. Mr. T.Z. Koo says that the most promising religious workers among Chinese students come from these schools.(39)

The government schools are centers of national and social movements which touch the entire life of the nation. For instance, the Chinese Renaissance had its birth in the government University at Peking. Until recently, there was on the part of these institutions a growing friendliness toward Christian schools. In some places Christian teachers were asked to conduct Bible classes for government school students. In Japan the Government Middle School Principals have sanctioned the opening of Bible classes for their students. (40)

Recently, however, the trend of political events, particularly in China, has tended to elienate this friendship. The government schools are now demanding that Christian schools shall register with the government and be subject to the standards and regulations of the Ministries of Education.(41)

Yes, where is the work?
Thus far our missions have not taken seriously this work. Aside from the work of the Chinese Christian Student Association, practically nothing is being done to help educate religiously the great mass of Chinese students from whom the future leaders will largely come.(42) Of the situation in the Near East one writer says that the Church does not seem to be awake to the vital importance of religious education in the government schools where Islam is taught to all Moslems and to many Copts.(43)

As the number and importance of the government schools increase, the problem will press increasingly for attention. Shall Christian missions establish hostels for students, as is now being

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- (40) Shih, Peter, The Presbyterian Survey, July, 1924, p. 478
Symposium by Editor, Chinese Recorder, 1920, p. 537
Report of Japan Mission of the American Baptist Foreign Missionary Society, 1922, p. 20
Christian Movement in Japan, Korea and Formosa, 1923, p. 37f.
- (41) Wallace, E.W., Letter to the Committee, April 20, 1926
- (42) Koo, T.Z., International Review of Missions, vol.14, 1925,p.167
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- (43) Atwell, Donald B., Letter to the Committee, April 29, 1926

advocated in Japan, Korea and the Philippines?(44) There is a problem here for religious education.

V. RELIGIOUS EDUCATION AND THE SUNDAY SCHOOLS

In the main, Sunday Schools have been planned and projected along the lines familiar to the Occident. The International Uniform Lessons, and in some places the International Graded Lessons, have been translated. In China a special attempt has been made to adapt Chinese situation to the lesson materials with a view to 'project teaching'. Of these lessons it is said, "The lesson sheets and helps with their copious notes contain much interesting material, but it is the testimony of an increasing number of Chinese Christian teachers everywhere that they do not appeal in substance or arrangement to the Chinese mind. Even if the emphasis were shifted from the present Improved Lessons to the International Graded or any other series from abroad, it is a question whether what Chinese educators want and Chinese children need can be worked out within the arbitrary limits of an imposed series of lesson subjects."(45)

The demand for revision is present in the other countries studied, as is clearly evident from the questionnaire returns to the World's Sunday School Association preparatory to the Glasgow convention.(46) Indeed, in most instances the desire is for an 'indigenous series of lessons'. At this point there is confusion. 'Indigenous lessons' mean lessons that are congenial to the Oriental mind and that actually meet current needs. Obviously, the mere preparation of lessons by one of the nationals is not a guarantee that they will be indigenous. The China Sunday School Union lessons are now being adapted by a Chinese, but if Chinese reactions to them are valid, they can not be rated as 'indigenous lessons'. The production of an 'indigenous series of lessons' would seem to require a much more intimate knowledge of child life than most religious educators on mission fields possess. The amount of native religious materials available for religious educational purposes must be enormous, but as yet this field has not been explored. Hitherto there has been little thought of using it.

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33rd Annual meeting of the Korean Mission of the Presbyterian Church in the U.S.A., 1917, Seoul.
Christian Movement in Japan, Korea and Formosa, 1925, p. 224
- (45) Price, F.W., Chinese Recorder, Dec. 1925, p. 793
- (46) Worlds' Sunday Schools Association questionnaire.
Conference of Christian Workers among Moslems, 1924, p. 113

95.5
But more serious for the present than the curricula problem is the aloofness of the Sunday Schools from the Church.(47) In both Japan and China this is markedly true. There appear to be at least three reasons for this: (1) the Sunday Schools have been promoted largely by organizations independent of the missions. True, there has been some representation of the missions in the Sunday School Unions and Associations, but the money with which the work was carried forward was from outside sources. The missions have not felt their responsibility for the promotional work of the Sunday Schools. It is only recently that a special effort has been made to secure closer mission co-operation. (2) Another reason lies in the make-up of the Sunday Schools. The regular schools are largely composed of students many of whom are not members of the Church. When they leave the schools they are lost to the Sunday Schools. Of the Sunday Schools in Japan it is said:(48) "We have allowed 90 percent of the pupils to drift away with the Christian stamp very indistinctly marked upon their character. The Federated Missions Sunday School Committee reported less than ten percent of the Sunday School scholars coming into the church. We are not even retaining the children of Christian parents....the workers are almost unanimous that in Japan boys and girls are lost to the church before they reach fifteen years of age." (3) The third reason lies with the ministry. The preachers have not caught the idea of training youth in religion. And it is only fair to say that until recently their training has been entirely in the hands of those who call themselves 'evangelists' and who are inclined to look askance at 'religious education'. These preachers have half-heartedly organized Sunday Schools because the missionary said it was the thing to do, but it has not yet become an objective with most of them, and for the very simple reason that it was not an objective of those who had their training in hand. One gets the impression that the Church is a place for adults, adult-centered both in teaching and preaching.(49)

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- (48) Henningar, E.C., Japan Evangelist, vol. 29, 1922, p.43
- (49) The Christian Occupation of China, C.C.C., 1922, p. 392
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Korea Women's Conference of Methodist Episcopal Church, 1918

The burden of religious education for both students and the masses must fall increasingly, it would seem, on the Church. The divorce of education and religion in the government schools and the possible forcing of compulsory religious courses out of mission schools, call for an examination of the Sunday Schools' resources in meeting this situation.(50) There is no evidence that the strategy of this approach is being keenly realized.

The widespread interest in all these countries in club work suggests the possibility of modifying the Sunday School program along club lines. Some of the most fruitful work now under way is to be found in the Y. M. C. A. Boys' Clubs. (51) Their program seeks to begin with the boy in his environment and by easy steps to lead him out into wider circles of achievement and social usefulness. The success of the movement has been notable.

The project method of teaching has not been tried in the Sunday School. The China Sunday School likes to call its method the 'project method', but a cursory examination of it will reveal how erroneous that is.(52) They do not begin with the child and his needs, but with Biblical materials. The lessons are material-centered. The method they use is merely a device for purposes of motivation. That it is proving unsatisfactory is evidenced by the previous quotation from Mr. F.W. Price. There is nevertheless, a demand for the kind of teaching implied in 'the project method'; that is, for teaching that begins with the pupils' own life-needs and proceeds by the use of congenial methods and materials to better living.(53)

Another line of fruitful development lies in dramas and pageants. Mr. Rodriguez, of the Philippines, sees its importance.(54) "To my mind, the production and staging of short simple Biblical plays will do much to push the cause of religious education among the illiterates inside and outside of the church membership. There is special fondness for dramas and pageantry among the people. They always crowd the Roman Catholic processions. These plays are yet to be produced." This love for dramatics and pageants is not peculiar to the Philippines. Neither evangelists or religious educators have realized the vast possibilities in this phase of missionary work.

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Preston, J.F., Christian Movement in Japan, Korea and Formosa, 1925, p. 509f.
- (52) Webster, Jas. B., Educational Review, vol.12, 1920, pp.162-167
- (53) Sydenstricker, A., Chinese Recorder, vol.56, 1925, pp. 37-40
- (54) Rodriguez, P.A., Letter to the Committee, April 20, 1926

Notwithstanding the defects of the Sunday Schools as now organized and operated, there has been a tremendous increase in the numbers reported and in the efficiency attained during the last ten years, and only by keeping these facts in mind will one get a proper understanding of the movement.(55)

VI. RELIGIOUS EDUCATIONAL LEADERSHIP

The new and growing consciousness of religious education as central in the missionary enterprise finds expression in a call for trained leadership, already far in advance of the supply. "The supply of missionaries who have had special training in religious education is lamentably small. Chinese workers with such training are still fewer in number. Those in charge of religious teaching in schools and colleges are largely non-specialists, who are feeling their way, recruited from the rank and file of missionaries and Chinese teachers. In Sunday Schools the situation is still worse; very few know how to teach. The China Sunday School Union has held successful local and general institutes for teacher training. Summer Conferences on Religious Education have been held during the past two years, or so, at Kuling and Peitaiho; special courses in religious education have been given in the summer school conducted by the East China Christian Education Association at Shanghai and Soochow. The Secretary of the Council of Religious Education of the China Christian Education Association holds local conferences on teacher training in the cities he visits. A few cities have regular conferences of Sunday School teachers for mutual stimulus."(56) In the matter of leadership training China is in advance of the other Oriental countries.

Research workers to devote their whole time to original investigation and experimentation, teachers especially trained for Bible teaching, pastors for both city and country churches who will recognize the educational purpose and social responsibilities of the church, and lay leaders, are all in demand.(57)

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Aside from the ministry, little has been done to raise up a leadership in religious education. The missions were not prepared to meet this comparatively sudden demand for a specialized type of leadership. Hence today we note a variety of conferences, short courses in colleges and seminaries, institutes, special training classes and retreats in an effort to supply the need.

In this connection the confusion over the relation of Evangelism to Religious Education tends to retard development. Missionaries and pastors need to see that religious education will mean a more thorough-going evangelism plus a careful nurturing of those who have begun the Christian way of life. Until that is clear, the training of leadership is likely to be difficult. This is merely another way of saying that until we know more definitely what our aims and objectives are, we are going to have difficulty in the training of leaders. The falling off of candidates for the ministry in Japan(58) is indicative of what we may expect until such a time as we shall be able to train religious leaders who can grapple with real life issues.

VII. RELIGIOUS EDUCATIONAL LITERATURE

In view of the growing literacy, the problems of religious educational literature presses for attention. "The great need now is to provide religious books and papers to keep pace with the rapid advance of the Mass Education Movement"(59) Dr. Lyon says that little has yet been done to provide literature for the new literates beyond the New Testament and that there is great need.(60)

The literature to date is criticized as too theoretical, as lacking in scholarship and social outlook, as being too western in its make-up.(61) 'Indigenous literature' is called for in all the Oriental countries. The discovery and use of native writers of skill and experience in composition is pointed to as one of the biggest of the literature problems. Dr. C.Y. Cheng: "It is remarkable that in a country like China, where literature occupies

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38th Annual Report of the Christian Literature Society, 1924-25, p. 4.
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Bosanquet, A.C., International Review of Missions, vol. 10, 1921, pp. 91-93
- (61) Woo, Y.K. Chinese Recorder, Vol. 54, 1923, p. 713f
" " " " 56, 1925, p. 309
Christian Movement in Japan, Korea and Formosa, 1924, p. 394

so large a place in its civilization, Christian literature should have gained, as yet, but a very insignificant place on the program of the missionary societies. At the present time Christian literature has practically no place as a living force in the nation, though a certain amount of good work has always been done from year to year by existing agencies. Apart from the Bible Societies, the missionary agencies have regarded literature as more or less of a side issue."(62)

One of the first problems, therefore, seems to be the awakening of the Mission Boards and the Missionaries to the possibilities of literature in any program of religious education. If it be true that only one dollar out of every thousand Protestant mission dollars goes for producing literature, it is evident that we are not taking this phase of the work very seriously.(63)

It is significant when young Chinese Christian scholars feel impelled to organize their own Literature Society with headquarters in Peking.(64)

VIII. EXPERIMENTS IN RELIGIOUS EDUCATION

China seems to be the only Oriental country in which much emphasis is being placed on experiment and research. In widely-scattered sections religious educators have begun, with the encouragement of the National Christian Council and the Christian Education Association, several kinds of experiments that may mean much for the future. The call is for co-operation from abroad in giving adequate direction and constructive criticism of these experiments. The following kinds of experiments are described: (65)

1. Three kinds of voluntary religious training.
 - a. All the religious activities of the school.
 - b. All activities except the week-day Bible classes.
 - c. A dual system where students have a choice of Christian worship or a meeting in which ethics is the subject, and between Bible study and moral instruction during the week.
2. The beginning of the use of the project method. A new book on this method called 'Desired Bible' is soon to be published.

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(64) Annual report of the Christian Literature Society for China, 1924-25, p. 8
(65) Miao, C.S., Typed account of "Some Experiments in Religious Education" issued by the C.C.E.A., Shanghai, Dec. 29, 1925

3. Experiments with pre-school girls in play, music, story-telling and sanitary drills. These include mothers' meetings and follow-up work.

4. Junior Church.

5. The organization of the Council of Religious Education of the China Christian Education Association to work especially in schools and colleges.

6. Conference on methods and Faculty-Student Institutes, the latter under the Y.M.C.A. to discuss the place of the student Christian Association in Christian Schools.

These are but beginnings. There is need for a Religious Education Foundation or Institute that could set aside specialists for thro-going research. Unless the experiments are carefully handled the results may be altogether disappointing. If in the field of Religious Education we could have a Foundation that would do as authoritative work as the China Medical Board does in the field of medicine, religious educators could move forward with more assurance. The mood for that sort of thing is developing very rapidly in China.

IX. RELIGIOUS EDUCATIONAL ORGANIZATIONS

It is not surprising to find the pastors somewhat confused in matters pertaining to religious education. There are the Sunday School Unions or Associations, the young peoples' societies such as Christian Endeavor and the Epworth League, the Boy Scouts and Camp-Fire Girls, the Daily Vacation Bible Schools (In China there are two American organizations competing for leadership), the Christian Associations, the National Christian Councils, the Christian Literature and the Tract Societies and the Bible Societies. In fact the various kinds of religious educational organizations used in western lands have been transferred to the Orient without much preliminary inquiry as to whether they would meet a felt need.

Within the local church there is as yet little correlation of the various activities promoted by the several national organizations. There is no correlation worthy the name between churches and schools or colleges, and only the beginnings of correlation as among schools of various types.(66) The same may be said of the national organizations. The problem involves more than the correlation of present activities; it includes the relative values of the

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various kinds of activities that are now being promoted. This would seem to demand much time and the most careful study; also a willingness to give up activities that prove unfruitful.

X. SOME OUTSTANDING ISSUES

The investigation up to this point clearly reveals a dissatisfaction with the current religious education in Oriental mission fields, the dissatisfaction being more noticeable in China than in any of the others. The need for special study of practically every phase of the work is quite apparent. We note the following specific issues:

1. The need for religious education to take account of and meet honestly the changing mind of the Orient.
2. The need for 'Evangelists' and 'Religious Educators' to co-operate in the missionary task. The tendency now is for each to eye the other with suspicion.
3. The need for a thoro-going examination of the aims and objectives of religious education in mission lands.
4. A careful study of the religious education in the schools, including curricula, worship and service activities. For years participation in religious activities has been compulsory. Today that phase of the work is being successfully challenged. What is to be done about it?
5. The need for our meeting the challenge of the government school opportunity.
6. The need of the Sunday School's becoming a vital part of the church. This seems to involve leadership, lessons and the methods and processes now employed.
7. The need for trained leadership for this specialized task. It involves additional training for those now at work, more careful preparation of future leaders, both missionary and national, and the question of special centers of training on the field.
8. The need for an adequate indigenous literature for both the literates and the new literates.
9. The need for research and experiments in religious education. Is a special Board or Foundation desirable and practicable?
10. The need for correlation of religious educational activities in the local church, between the church and the schools, and among the various national organizations.

RECEIVED

JUN 29 1926

Mr. Sneer

DIGEST OF MATERIALS

relating to

RELIGIOUS EDUCATION AND ITS PROBLEMS

in

Japan, Korea, China, Philippine

Islands and the Near East

Prepared by W. L. Sanders

for the

Joint Advisory Committee On Methods And Materials

For Religious Education on the Foreign Field

Room 508, 150 Fifth Avenue, New York, U. S. A.

This digest covers an intensive study of printed literature available in New York covering the past ten years and of replies to a special inquiry by correspondence in 1926. It was prepared by Mr. W. L. Sanders as the basis for a statement to be made to the Committee of the International Missionary Council in Ratvig, Sweden, in July, 1926. The material is arranged topically and sub-divided by countries -- Japan, Korea, China, the Near East, and the Philippine Islands.

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In addition to this material a number of original letters and documents are attached which are listed below. The Committee desires also to acknowledge helpful communications from Rev. E. G. Tewksbury (China), S. Van R. Trowbridge (Egypt), Miss M. Stella Robertson (Egypt) Miss M. R. Nowling (China, Dr. R. Atwell (Egypt), and J. S. Shryock (China). It will be noted that there are no letters in hand from Japan or Korea.

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RELIGIOUS EDUCATION AND THE CHANGING MIND OF THE ORIENT

I. Japan

A. Summary of new life currents:

1. Rapid industrialization.
2. Awakening of the masses.
3. Breakdown of the old moral supports.
4. New life of a half-reformed Buddhism.
5. Conflict of racial and national ambitions.
6. Pressure of many tides of thought.

1.

B. As seen in a girls' school.

"We find in the girls a strong desire to get at the absolute in religion, without form or hypocrisy. They are eager to come into touch with God himself. They want the "why" as well as the "what" in the matters of religion."

2.

C. As seen by a Japanese.

"The religion brought to Japan and that is still preached by the missionaries is one that grew up in the peculiar atmosphere of the Occident three of four centuries ago."

3.

II. Korea

"In nearly thirty years experience the writer has not met in ordinary intercourse any individual who showed any knowledge of or interest in Buddhism, or whose interest in Buddhism formed an obstacle to Christianity. (One may look almost in vain for Buddhist literature in the book shops.)"

4.

This is in sharp contrast to China where Buddhism has undergone a revival. The book shops in China sell much Buddhist literature.

III. China

A. T.T. Lew's summary of the Renaissance:

1. It has given to students and the public a new attitude toward life. They are critical and inquiring.
2. It has inspired the Chinese with a new hope and courage.
3. The recognition of the value and necessity of science.
4. A new tool for expression. They have attacked the old literary writing and established the "pai hwa".
5. Introduced new methods of studying old things.

The movement is democratic, scientific, social, fearless, and unorganized.

5.

B. "New China desires:

1. Material, technical progress.
2. Freedom (both political and intellectual)
3. Patriotism.

China has not yet understood what Christianity is. To make the meaning of Christianity known through a Chinese apologetic is an urgent need." 6.

C. Chinese Students.

"Students seem a good deal confused as to what Religious Education is all about. Their conception of Christianity is a long series of beliefs or a long performing of good deeds. Failure to give students a preliminary idea of the Bible and Jesus' place in Christianity is the cause of much confusion. By an over insistence on attendance at meetings, church, chapel, etc., we are making a lot of little Pharisees, who put great emphasis on the value of forms." 7.

"We are aware of the fact that the anti-Christian movement, and recent government regulations on registration have had a stimulating effect on Religious Education. Many Christian educators have begun to do some hard thinking on the problems of Religious Education. They no longer take everything as a matter of course. They have felt the necessity of re-valuing the aims and methods of Religious Education. In some places, these movements have actually compelled schools to break away from tradition and to try new methods of conducting religious education." 8.

D. The Anti-Christian Movement.

"The church is boldly proclaimed as a foreign innovation, a promoter of superstitions and a tool of imperialism that must be gotten rid of along with all other foreign influences. The papers are flooded with adverse criticism and denouncements of the church movement. Students are urged on the basis of loyalty to their country to have nothing to do with the church. The student movement put out posters with the student of the church school pictured as throwing away his Bible and hymn book declaring his freedom from them. In a recent parade in Foochow the students carried a Bible with a knife thrust through it. No little pressure has been brought to bear upon our students. By ridicule and threat they have been influenced to a considerable part in the movement. They have supported the demands on the part of the student organization that all church schools must apply for government registration which would mean that we could not be free to propagate the Christian religion in the class room nor ask for the attendance of our students at chapel or church services. Teachers in our schools, our preachers and Bible women are ridiculed as being slaves of the foreigners for the pay they get out of it." 9.

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ATTITUDES TOWARD RELIGIOUS EDUCATION

"Educators, both missionaries and Chinese professors, are keenly awake to the importance of united thinking and planning in the field of religious education, both in schools and colleges, and in pre-school and post-college life; they feel, however, that their thinking and cooperation are more feared than desired by many evangelistic workers and pastors; in other words, the educators as a group are so much more progressive in their viewpoints than the evangelistic workers, that cooperation between the two is difficult.

"The China Sunday School Union is a strong force in withstanding the encroachments of the educators on the church, Sunday school, and home aspects of religious education, on the assumption that the policies of the educators will tend to too great an emphasis on Modernism in religious teaching. At the same time the C. S. S. U. advocates the application of modern psychology so far as method is concerned in church and home religious education.

"Among evangelistic workers and pastors there seems to be a growing interest in what many of them prefer to call 'religious instruction' as over against 'religious education', which latter term seems to them to connote too wide a field. A move is on foot to assemble a conference of evangelistic workers to discuss, without the presence of 'educators', the problems of evangelism, including 'religious instruction'." 1.

"One of the most encouraging signs of progress in our work in the Philippines has been the growing appreciation of the significance of religious education as a factor in the missionary enterprise, on the part of both missionaries and national leaders. This could hardly have been said ten years ago. Most of the missionaries who have come out to our field during the past decade have had the opportunity of special courses in religious education in their college and seminary training. They are rapidly taking the place of leadership in helping to shape fundamental missionary policies.

"This does not mean that the distinct evangelistic effort has been lessened. It does mean however that religious education has been given a larger and more deserved emphasis in reinforcing evangelistic effort.

"Personally I believe that the predominant emphasis in our field is still on the 'evangelistic' appeal as the term is commonly understood. Religious education is fast gaining ground due largely to the more or less general interest growing everywhere and to the enthusiasm with which the Methodists have taken it up. This phase of the work is generally entrusted to the women missionaries, and they are often handicapped in travel. We have hopes however, that in the near future religious education will get its proper emphasis."

"The last few years there has prevailed among the Christian educators a general dissatisfaction with the work as it is usually done. They feel that their religious education work is not getting satisfactory results, that the preaching from most of the pulpits

has little educational value, that too many of their Bible teachers are poorly trained, and that there are few suitable textbooks for their pupils. Some of them have become so impatient with mere talk and discussion that they have decided to do something themselves."

"Syria

1. Catholics - strong interest in education based upon sectarian treatment of religion.
2. Greek Orthodox - sympathetic interest even in a very modern type of religious study in the University.
3. Gregorian - sympathy toward all religious teaching in American schools and relief orphanages.
4. Syrian and Armenian - many of the older pastors and members of churches encourage a strongly evangelical type of Bible study and fear more progressive types of religious education.
5. Missionaries (especially American Board and Presbyterian)
 - a. Compulsory classes on Bible and religion in practically all schools.
Great interest in Sunday school work.
 - b. British - in the British girls' schools in Syria much is made of religion as a part of the programs. 5.

"Egypt

The general attitude of the leaders of the national church of Egypt, the Coptic, in matters of religious education has been, generally speaking, one of neglect, or at least not of insistence upon either quantity or quality. During recent years some effort has been made to secure a place for religious education for Coptic students in government schools, but it has not been at all extensive or successful. 6.

"On the field of missions, at least the older one, the work of extension should be left largely to the initiative of the native churches, with some financial and advisory help. But in intensive work the wide field of religious education offers missions a task fundamental, creative, and challenging." 7.

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AIMS AND OBJECTIVES

I. JAPAN

"The Japanese public should know that our schools are evangelistic agencies. The students who enter should all know they are thereby entering into a hot Christian atmosphere -- that in our schools they will come up against a persistent Christian propaganda.....the Kingdom of Heaven should be the conspicuous dominant thing in our schools."

1.

II. KOREA

"It has been the conviction of the greater part of the Presbyterian missionaries that they had no call to give a secular education to non-Christians. They have believed that they had a mission to educate in the secular branches, and teach the Bible and its doctrines to the children of the church. Non-Christian teachers have never been tolerated. Hundreds of people have been won to Christ through the schools either directly or indirectly, but their main purpose has been for the children of the church."

2.

"Our objective in Sunday School work is primarily the salvation of the children.....many of the children have been definitely converted and are byining forth fruits to prove it."

3.

III. CHINA

"Are we clear in doctrine? Our daily curriculum Bible study, our Sunday-school work, class-meetings, daily chapel exercises, are all aids to that end."

4.

"There are at least three great divisions of Religious Education:

- (1) The instructional aspect, where we seek to bring the young face to face with Christianity and help them to know what Christianity is.
- (2) The development of the personal life, the objective of which has to do with the creating of Christian habits, of doing things in a Christian way.
- (3) The development of what can be called the social-personal life; how to live together as Christians in the home; how to maintain a true Christian spirit in the school, in the church and in every other line of work."

5.

"Religious Education should furnish students with:

- (1) Facts of the Christian religion (the function of religious instruction)
- (2) Help in reaching the finest type of character through voluntary acceptance of Christ and his way of life.

6.

- (3) Opportunities to develop the spirit and habits of fellowship and service with a view to the highest type of citizenship."

9

6.

The Secretary of the China Christian Education Association notes the following:

- (1) The imparting of information.
- (2) Right and worthy attitudes toward God and man.
- (3) Creation of moral and religious habits
- (4) Right and useful thinking, leading to the development of ideals.
- (5) Immediate contact with God.
- (6) The unification of all these varied experiences.

7.

"The problem is to vitalize the moral and religious truths which the Chinese possess. This does not deny that Christianity has new moral and religious ideals, it simply seeks to avoid spending its energy and time teaching abstract moral and religious truths that are already imbedded in the life and literature of the Chinese people."

8.

"The first educational work of the missionary is to teach his people to hallow the education which they receive and give, to make it Christian.....in the sense it is given and received in Christ and for Christ, whatever stage of civilization it may represent."

9.

"The primary need in student circles not so much proclaiming of historical facts or the defense of theological doctrines concerning our faith as the witnessing to the transforming dynamic and spiritual idealism of this faith in our corporate life. At a time when many Chinese are in a revolt against the propaganda of Christianity, such a Christianized standard of communal life is a message to the outside public and furnishes the environment in which those within its fellowship can be encouraged to adopt the Christian way of life."

10.

"At present, it seems we are giving religious instruction simply because as mission schools we have to give it. We do not know what the fundamental life-needs of our students are but take for granted that they need some instruction in religion."

11.

IV. THE NEAR EAST

"The missionary schools were originally founded as a means of spreading an interest in the Christian faith. Accordingly, the religious teaching has always been the center of a definite form of evangelical propaganda, with the theoretical hope that the pupils would accept Protestant forms of Christianity as their religious affiliation. The spirit of proselytism has been somewhat overshadowed by a new interest in education as a means of character building, so that the classes on Bible and religion are now more aimed to give pupils a stimulus for spiritual living, and less to teach some particular creed.

In the higher classes of the University, the classes on religion form a part of the academic curriculum, so that they are also designed to broaden the students' culture and to convey to them a certain content of thought and intellectual quickening.

In the Sunday schools and churches, the religious instruction is not for proselytism, as the children are mostly Protestants. Thus the teaching is largely to give the children a knowledge of Jesus and the Bible, and also to give them good ideals for life." 12.

"In the middle schools and colleges the aims of religious education are to give men a knowledge of the Bible and to develop character through the study of Biblical characters. The aim of assisting men to work out a personal faith through a careful examination of their own religion and others is also strong, and there is always the purpose of developing religious and high-minded leaders in the church and community.

In Sunday schools the emphasis seems to be on biblical knowledge; in Christian Endeavor Societies, on development of personal attitudes toward God and one's fellowman, and toward worship in college, Biblical knowledge and the development of personal attitudes with a touch of service activities." 13.

"Our aims are threefold:

- (1) To present the claims of Christ upon individual lives.
- (2) To train the young for Christian leadership.
- (3) To permeate society with Christian ideals."

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RELIGIOUS EDUCATION AND THE SCHOOLS.

I. The Christian Schools.

1. "The work of the missionary kindergarten is more than thirty years old. The growth has been phenomenal since forming the Kindergarten Union. The Japan Kindergartens are a branch of the International Kindergarten Union." 1.

2. "What should be done best is often done indifferently, without any plan or system, and by teachers who have no special preparation for the important task. There is need for a unification of religious and moral instruction." 2.

3. "Eighty per cent of the work of our schools established for the sake of Christianizing the country is non-religious." 3.

4. "A study of the cities where there are Christian Middle Schools for boys fails to show much pronouncedly successful Church work that would seem to be attributable to them. In a number of instances there is less evangelistic work in the region adjacent to the Christian Schools than there was 25 years ago. It is noteworthy that comparatively few Theological students are recruited from the Christian Middle Schools for boys." 4.

5. "The graduate girls are perfecting a better organization of the Alumni Association and through the magazine they propose to print there will be opportunity to keep religious propaganda before them more systematically than has been possible thus far. A religious monthly still goes to those graduates who cannot attend Church services. Many are entirely cut off from Christian fellowship and they welcome the monthly." 5.

B. Korea.

1. "The Government has granted what amounts to liberty in teaching the Bible and giving other religious instruction. The problems are: (1) Whether to make the Bible study voluntary or compulsory; (2) Whether to have the Bible taught by the regular teachers or to have a special teacher of this subject. Daily religious exercises are conducted in all schools. The attendance is usually voluntary, but practically all students attend." 6.

C. China

1. Four serious defects: (a.) Masses of the students are failing to co-operate on a Christian basis. (b.) Many of the religious activities are afflicted with a deadly purposelessness. (c.) The students fail to get a complete religious experience. (d.) Much that is done is of no practical value. No desirable changes in conduct and no contribution to the Christian enterprise." 7.

2. "As I went around with the Educational Commission there were two dominant impressions that came to me more and more. One was that the schools are too numerous to get good results. The other was the poor religious teaching in these schools. I am not

! Japan
Japan

referring to the amount of the curriculum Bible teaching or the required chapel and church services, but to the results. The teachers are so absorbed and so under the strain of what they have undertaken, *the voluntary* with the secular teaching that must be provided, that they can not give their time or spare the funds with which to put in qualified *perhaps could not achieve this* teachers of religious subjects." 8.

3. "One of the weak places in the Christian schools in China is in the line of Bible teaching." 9.

4. "The next step should be to bring Religious Education up to the same level as the rest of education in the Christian schools. It is the consensus of opinion that Bible teaching, the principal purpose for which we are in China, is the poorest taught subject in our schools. The boys and girls hardly know the Bible because they are so poorly taught by the people who are in the Middle Schools. One student told me she had had the book of Acts three times and that she hated it worse each time. There is something the matter with our teaching of religion." 10.

5. "Graduates of Middle Schools come to the college for the most part very poorly prepared along the line of Bible teaching. The training is too mechanical." 11.

6. "Most schools have no special Bible teachers. They just get any teacher who can spare two hours a week to conduct a Bible class." 12.

7. "We believe that even a high school or college graduate can not be a good teacher of mathematics without being specially trained, but we seem to think any Christian is good enough to teach religion. We must have teachers who have had special technical training in this line for our religious teachers in China." 13.

8. "The element of compulsion is alien to the spirit of Christianity." Quoted brilliant student who said that compulsory chapel and Bible lessons were the greatest bar in the way of many students accepting Christianity. Often results in suppressed and deep-seated complex.

"The voluntary system would supply an acid test of our Religious Education." (The Roman Catholics in India have never made religious teaching compulsory, but their institutions are numerous and well maintained.) 14.

9. "There are indeed few things more impressive in Chinese culture than the well nigh universal opposition to any compulsory methods of promoting right relationships and right conduct. Moral education by compulsion has always engendered in the minds of the Chinese the profoundest mistrust; not chiefly because it endangers personal liberty, but because untempered by reason, it so easily puts force above respect for personality. The earliest Chinese moralists, as well as latest, testify that compulsion is to be employed only as a last resort, and then with the probability that it *! This could produce a good result in a moral.*

will never achieve a worthy purpose."

15.

10. Another writer feels that the issue is not sharp except where made so by missionaries. "School boys" he says, "grouse about everything and naturally about required religious exercises." He thinks it is not in reality an issue in the Chinese mind.

16.

11. Importance of Religious Education as seen by a group of leading Chinese Christian scholars.

"Too much emphasis can not be laid upon Religious Education, and it is essential that this should be given in such a way as to achieve its best results." The following suggestions are then made:

- a. Adequate provision for such worship as will meet the needs of Chinese life.
- b. Carefully selected and well-organized courses in religious studies that will give the students an adequate appreciation of our Christian heritage.
- c. Consecrated and scholarly instructors who will impart to the students the Christian spirit and association with whom will help form in them a truer Christian character.

It is our conviction that this end can best be achieved not by depending upon compulsion in attendance at the religious services and the religious instruction, but by making the services and the instruction so vital that the same end will be achieved through voluntary attendance. Furthermore we deem it necessary that each institution should in addition have a well-qualified person whose primary responsibility is to the religious life of the students." *Again - 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.*

17.

12. A Sunday Program for Middle Schools.

8:30-9:00-A regular morning prayer service based on the Sunday school text for the day.

10:00-12:00-Sunday school in the church followed immediately by regular preaching service.

2:00-2:45-Y.M.C.A. weekly service conducted by the students themselves.

7:00-7:30-The regular vesper service followed by voluntary Bible study classes.

By all means have certain specified religious duties that are compulsory, others not compulsory. Practically all mission schools permit some part of the day to be spent in play and recreation." 18.

13. "While the religious life and work of the Christian Schools and colleges has been in the past a source of spiritual power to many students, there is a general feeling of failure, on the whole, to secure results in Christian living commensurate with the efforts put forth and with the supreme religious purpose of Christian education. New movements in thought and life, also, have led, in China as in the west, to altered conceptions of education and of the methods to be used to effect its purpose, which have not been applied as generally as they might have been to the field of religious education, with the result that religion is too often associated in the minds of the students with what is outgrown and of no personal value. The situation is

so serious that there is urgent need of a careful restudy and a thorough revision of the aims and methods of religious education, with a view to making our Christian institutions more directly the spiritual needs of the students of today and the demands of the times for men and women who have accepted wholeheartedly 'the way of Christ for themselves and their country.

Commenting upon the situation, Dr. Lew, in a recent letter writes: "I am sure you recall Mr. T. Z. Koo's speech at the conference. You know he is a very cautious person in making his public statements but he has made so clear the point which I believe ought to be made clear, namely, religious education such as taught by missionaries and Chinese teachers in Mission schools and colleges thus far has been a failure. I will not go so far as to call it a 'total failure' but it is nearer to a total failure than to the other end of the scale. If some of us are still Christians, it is in spite of that teaching and not because of it, and if we do not drive this fact home to the rest of the Christian workers, then I believe we have failed in our duty."

*2 am 20'
or in Lewi
care*

19.

14. "Religious Education in China in the past has laid the emphasis for too largely on knowledge; this is one of the causes of the unpopularity of Bible Study.

Worship is a real part of Religious Education has been largely neglected, though as a form it has of course been universal in churches and schools. The past two years many have come to recognize that the ethical and emotional values of worship are not being realized, and some are studying the type of worship which will conserve and hand down the values inherent in Christianity and at the same time incorporate the other oriental values in ethical and religious concepts and attitudes more truly native in China, including those from Buddhism which China has already made indigenous.

Service activities have been stressed, but not sufficiently linked up with "knowledge" and "worship" phases of Religious Education, in other words, knowledge has not always been emotionalized and motivated, working out in purposeful activities.

In personal attitudes toward God both faith and love elements have been taught too abstractly to have full effect, so that often remain on the low "knowledge" level. "Toward fellow-men" there is the same lack of full emotionalizing and actualizing. Inoculation of the right type of loyalty and the faith which will make group life both cohesive and Christian is one of the greatest needs in China today.

The teaching of abstract, ethical and social ideals is far too common and utterly futile. Milleniums of it have made the Chinese as impervious to it as a duck's back is to water."

20.

"In Sunday school work especially there is grievous failure to adapt material to age groups, as the "uniform" lessons are widely used. In other schools both material and method have been much improved of late years, but few teachers can use the project method successfully, co-ordinating study and worship in purposeful activities.

21.

"Examination of 423 records from interesting tests shows

that after an average attendance of four years in mission schools, 55% failed to get the idea that God has any concern about their conduct. From the same group 55% were unable to point out concrete distinctions in right and wrong conduct, among children or young people." *gwa jr.*

22.

"Our educational work is contributing very slightly to Christian citizenship. A self-supporting church will be built up vastly sooner if we transfer a large part of our educational passion and interest to direct evangelism and by diverting our resources chiefly to evangelism for, say twenty years, we shall soon have a large Christian constituency from which to draw students, and to which they may safely return without being swamped in a pagan environment."

23.

"I fear it is true that we are already losing at least fifty percent of the product of the Christian schools, which finding no adequate opportunity for the expression or the development of the Christian life, is drifting away from the Christian Church and is being lost to us."

24.

II. Government Schools

A. Japan

"The total enrolment in the Christian schools is only 50,000 against a total of eleven millions in the Government schools. In the High Schools and Colleges the percent of Christian as compared to the Government school students is only eight."

25.

"There is a regrettable tendency among Christian colleges of losing their best students, who move to other schools of higher standing. The reason of their selecting non-Christian colleges is not their dislike or contempt of Christianity, but it is because they can not pursue the advanced knowledge they seek in Christian schools. The inevitable consequence is that Christian colleges lose the golden opportunity of keeping many of the best students under their moral influence. Eventually we lose leadersOwing to the present social order of Japan, Government schools have various advantages which private schools do not possess."

26.

"Our first discovery outside of our student and teacher field was that the city (Kobe) about us was full of Government School graduates who were ready for some kind of activity.... We have found them in almost every case to be interested in religious matters and to be sympathetic toward Christian teaching." Among these a special "love your Neighbor" Club has been organized.

27.

"Our big problem is to link up the young men who accept Christianity with the Christian Churches so that the weight of their influence and the gifts of their leadership may be turned into specifically Christian channels." The writer recommends Student Hostels.

28.

"The Government Middle School principals in various parts of the country have sanctioned the opening of Bible

classes for their students. Both teachers and students alike are becoming more serious in their regard for religious things." 29.

B. Korea

Speaking of Seoul, a great student center, "student hostels are one of the city's great needs. If such could be built it would be an effective way of reaching this important class. Request for hostels and special missionaries for this task have been asked of the Mission Boards." 30.

"The Government Schools do not have a good moral effect upon their students. This true moral atmosphere must be brought to these life-searchers by some sort of Christian organization." This writer also mentions the need for Christian hostels at Government schools. 31.

C. China

In the Government and Private schools there are more than five million students. 32.

"The high grade students are attracted to the Government school more than to the Christian. The best Christian workers among students are coming from the Government schools. These schools are just at the beginning of their real development. Our field more and more in this direction." 33.

"The tendencies among these students:

- (1) A desire for a unified system of education.
- (2) Development of the scientific attitude of mind.
- (3) Emphasis on the national and social aspects of life.
- (4) 'Pure education'; that is, education free from religion, especially in the primary and secondary schools." 34.

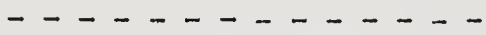
"These Government schools are not only educational institutions but they are also centers in which national and social movements are being generated; our Government schools are inspiring a new spirit of nationalism and patriotism." 35.

"Religious work among students in Government schools is practically non-existent. Need student workers who could coordinate activities now under way." 36. *Alm's*
mea

"The Churches for the most part have been content to develop their little day schools and have been oblivious to the significant possible openings in public and private schools. Here are large numbers of boys and girls from the better homes of the community, receiving basic instruction in citizenship and ethics, a rich responsive field for the wise and sympathetic Christian educator." 37.

"I want to call your attention to the significance of

the Bible Classes at the Government Institute of Teacher Training. Years ago we were not allowed to go in there for any sort of meeting. A few years ago they let us go in but not to talk on the religion of Christ. This year (1924) for the first time, they open wide their gates and welcome us into their midst to conduct voluntary Bible classes for their students in their own class rooms."



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THE CURRICULA OF RELIGIOUS EDUCATIONI. Japan

"The Sunday-school curriculum needs a thorough revision both for instruction and training."

1.

II. Korea

A. Bible Study.

"The course of study at the Bible classes usually covers five years, and includes books of the New Testament and some of the Old Testament. Of late years one hour a day is often given for study of Sunday-school methods. There are several kinds of classes: Station, circuit or district, and local church. The classes generally run about ten days."

2.

"Pre-eminently a work among Christians, men, women and young people."

3.

III. China

A. Dissatisfaction with present curricula.

"Study of the school catalogs tells the chaotic state of the curricula. Often a repetition in the work given. The order of courses is not logical or psychological. Courses are often planned without reference to the educational principles which should guide. Sometimes there is no other save following the order of the books of the Bible. The texts are almost all informational in character."

4.

B. The Sunday School Lessons

"The Sunday-school lessons in general use were selected and arranged for pupils in a Christian environment. The China Sunday School Union has done fine work in trying to adapt these western courses to use in China. But adaptation and translation of International Graded Lessons has not been completed. The adaptation of the Uniform Lessons, though very well done, is still based on western conditions. Furthermore, the latter has been planned primarily to give a certain amount of instruction to the individual rather than to follow his problems and needs in successive steps of growth. They are incomplete and fundamentally western."

5.

"The lesson sheets and helps with their copious notes contain much interesting material, but it is the testimony of an increasing number of Chinese Christian teachers everywhere that they do not appeal in substance or arrangement to the Chinese mind. Even if the emphasis were shifted from the present Improved Uniform Lessons to the International Graded or any other graded series from abroad, it is a question whether what Chinese educators want and Chinese children need can be worked out within the arbitrary limits of an imposed series of lesson subjects."

6.

"The problem of courses in China is a complex one, which should receive thorough study. Requires study of the religious psychology of the children, adolescents and adults; of religious pedagogy; adaptation of Bible to age groups; special problems created by the non-Christian environment including, temples, teaching, worship, customs, etc. Courses should take account of the ethical teachings of the sages of China. Mapping out of such courses calls for specialists. There should be some permanent group of well-equipped men and women giving their best thought to this."

7.

"The Sunday School Union literature may be suitable for work in western lands where a very large part of the people can read. There should be a plan by which the pupil could readily acquire a clear outline of what the Old Testament teaches. This the present system fails to do. We must remember we are trying to teach people wholly ignorant of the Bible. A revision of the whole course of Sunday school literature is an imperative need."

8.

"Up to the present the curriculum can not be said to be indigenous. The first beginning of that is seen in an interesting new series of religious readers, published by the Fukien Religious Tract Society. A considerable part of the material is extra-Biblical and drawn from Chinese sources. In college textbooks also there is a beginning of study of Chinese correlations, and of the contributions to religious teaching and life of Chinese material."

9.

The curricula of the Christian schools are largely determined by the provincial Christian educational associations. Several of these are showing great interest in the development of better courses in religious teaching. The great majority of schools and of teachers are following more or less established courses."

9.

"Religious education in China in the past has laid the emphasis far too largely on knowledge; this is one of the causes of the present unpopularity of Bible study."

10.

IV. The Near East

A. Egypt

"The chief emphasis is on Biblical knowledge and the ethical principles resulting therefrom. Religious Education is largely colored by Western thought and experience -- necessarily, perhaps, at present. However, it is indigenous in the sense that it has become part and parcel of the thought of the Egyptian Christian, and is given out by him in terms of his own Eastern personality."

11.

"In Sunday schools the emphasis seems to be on Biblical knowledge; in Christian Endeavor Societies, on development of personal attitudes toward God and one's fellowman, and toward worship; in colleges, Biblical knowledge and the development of personal attitudes -- with a touch of service activities. The curriculum strikes me as hardly indigenous at all. At best, it is partly adapted to Oriental minds and needs." 12.

B. Syria.

"Largely to teach the Bible. Also to give a sympathetic knowledge of other religious ideas in foreign countries, and to develop proper attitudes towards personal and social responsibilities. Much of the work is in Arabic and thoroughly "indigenous". 13.

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RELIGIOUS EDUCATION AND THE SUNDAY SCHOOLI. JAPAN

1. "The typical Sunday School in the cities in Japan is in the hands of theological students or kindergartners or both. Everywhere the cry, 'We have no teachers. Where can we find teachers?' The Church in Japan is composed of persons, the great majority of whom are drones getting their benefit from the church without work. The few who are working are professionally trained..... The Church gets hold of the young in Japan at too late an age to do fundamental work.

2 2. 2.?

1.

2. "The weaknesses of the Sunday School in Japan:
- a. Aloofness from the church. The officials of the church take only a perfunctory interest in the Sunday School. Living interest in it is exceptional.
 - b. The Sunday School is not interested in the church. Children do not attend church until a late age. Church and Sunday School to them not one organization.
 - c. The curriculum needs a thorough-going revision both for instruction and training."

2.

3. "After the children pass from the primary school into the Kato Sho Gakko, Chu Gakko and Kato Jo Gakko, they practically cease coming to Sunday School, and the number attending Bible classes where English is taught as an inducement to come, is lamentably small."

"Probably the method most widely used at present is to teach from large scripture pictures illustrating the lesson. Cards are often given out altho in a majority of cases they have no connection with the lesson. Most of the cards are not artistic."

3.

4. "The church is still a place for old people. Organized by adults around adult needs."

4.

5. "A system of group-graded lessons in operation. They are made up of the best courses now in use in the United States. Covers large range of Biblical material and other Christian truth. In all year cycle. Progressive course that leads to Christian life and definite instruction in responsibilities of Christian living. Have special teachers' text in two volumes. A weekly paper for boys and girls. "The Sunday School" is the official magazine of the Sunday School Association. In its preparation the best talent in the country is used."

5.

6. Present Work and Future Plans for the Sunday Schools.
- a. Development of the National Association and its branches.
 - b. Japanese General Secretary and office Secretary.
 - c. Literature including Sunday School magazine.
 - d. Promotion of standards in the Sunday School.
 - e. Special secretary for elementary department.
 - f. Special secretary for the Adult Department.
 - g. District conventions and training institutes.

6.

Large percentage of the Sunday School enrolment of the Sunday School is under the direct or indirect supervision of the missionaries."

7. Growth in the Sunday Schools.

1905-----64,910

1910-----97,760

1915-----148,333

1920-----177,154

8. "The children reached thru the Sunday School are almost all in school. One workers says that those who work have no leisure for Sunday School or anything else. Little being done by or thru the Sunday School in the way of practical service to the community. This one of the great weaknesses. Need for more visitation in the homes by the pastors and by the workers."

8.

9. "One important evidence of the increasing appreciation of the Sunday Schools is the fact that the city authorities of Tokyo asked us to give special Christian teaching in the public schools."

9.

10. "The Japan Sunday School Association found a need for weekday activities among the Sunday School pupils. Classes have been organized into clubs, the guiding principles being ten as follows:

- a. Spiritual needs and ideas are supreme.
- b. Ideal Christian life our determined goal. Unselfish service for the church and society as a whole.
- c. Cleanliness in body, mind and home fundamental to true character.
- d. Honesty in all personal and social relations.
- e. Respect for personality of others.
- f. Kindness to all dumb animals.
- g. Cheerfulness in all social relations.
- h. Loyalty to all to whom it is due.
- i. Courage to face any danger and stand for the right in all circumstances.
- j. Helpfulness to others in whatever circumstances, and friendly attitude toward all."

10.

II. KOREA.

1. The Sunday School Association of Korea prepared a three years' course of study which takes the children thru all the principal stories of the Old and New Testaments.

11.

2. Revised Sunday School standards.

- a. Sunday School sessions for the study of the lesson every Sunday of the year.
- b. Officers required as a minimum to be superintendent and a secretary.
- c. The school to be divided into departments for the baptized and the unbaptized and subdivided into grades for children, youth and adults.
- d. Weekly teachers' meetings for the study of the lesson.

e. Rally day observed the second full week in October culminating preferably on a Sunday.

f. Supplemental Bible drill in the program of every Sunday School session.

III. CHINA

1. The present Chinese Church membership is-----

a. Largely adult. Studies in several districts indicate that less than twenty percent of the communicants are under twenty years of age. The youth that do enter the church come mostly from the mission boarding schools and do not generally return to their native village churches.

b. These folks are mostly unfamiliar with Christian truth. This necessarily effects the materials used in lesson presentation.

c. The lay membership furnishes as yet few leaders for Sunday School work in the churches.

2. The Sunday Schools in China comprise three groups:

a. The children of non-Christian parents who know nothing of Christianity.

b. Children of the Church members.

c. Students in the Christian schools.

It may be questioned whether the "church-student" Sunday School can possibly do effective work, and whether it might not be well for the Church to concentrate its efforts on giving religious instruction to children wholly dependent on it for any Christian teaching. The schools might take care of their pupils.

3. By the assistance of experts from the World's Sunday School Association, and the Board of Sunday Schools, who thru correspondence courses, teachers' institutes, conventions, group meetings, demonstration stations, and personal instruction, notable increase has been made in the efficiency of our Sunday Schools. The importance of this work is just beginning to appeal to the Christian forces. We are convinced the average pastor in the Orient is more interested in the work among adults than among children. Four chief emphasis should be:-

a. Trained religious teachers for our children and youth.

b. The bringing of the individual pupil to a personal knowledge of and surrender to Jesus Christ.

c. The best available lesson system, scientific in construction, and especially adapted to Oriental needs.

d. Definite training and practice in religious service.

4. Sunday School statistics.

Scholars-----222,000

Sunday Schools----- 4,301

Sunday School Teachers----- 12,400

Total Communicants-----346,000

IV. The Philippines

1. "Our Sunday Schools need bolstering up. Although the churches report large enrolments, yet the average attendance is small. It is quite difficult to secure teachers who recognize any responsibility in the matter of regularity and punctuality in their work." 17.

V. The Near East

1. "In view of the growth of the government system of education in Palestine, the Conference (Christian Workers Among Moslems) believes that the attention of the churches should be called to the importance of the Sunday School as an effective agency for the work hitherto done by the mission elementary schools in Biblical and religious instruction." (The Conference recommends the formation of indigenous committees for the preparation of graded outlines of Sunday School lessons which shall be suited to the needs of the country. It urges the college students and older pupils to serve in the Sunday Schools as leaders and teachers.) 18.
2. "In every field work among and for the very young should be emphasized. The blighting influence of Islam begins early." 19.

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RELIGIOUS EDUCATION AND THE MASSES

1. Japan

"Farmers compose 65 to 70 per cent of Japan's total population. As a whole these people are desperately poor, worse off than the industrial workers. At present there is practically no missionary work among them. They all have a primary school education; they are awakening to their condition of grinding poverty; they are also beginning to imbibe new ideas and to form unions the Peasant Association has a membership of forty-five thousand." 1.

"The whole countryside of Japan is untouched. There are forty million people in the country and they have hardly been touched by the Christian message. To do this involves making a careful, patient study of the country problem and the way of winning the country people of Japan to Jesus Christ." 2.

11. CHINA

"The relevant facts are:

1. In addition to the artisans, shop-assistants, laborers in the cities and towns, there are three hundred million farmers.
2. Half of this mass are married women and girls; almost all illiterate; unreachable by men workers; incessantly at work; limited in mental outlook.
3. Vast majority of males likewise illiterate; immersed in the struggle for existence.
4. They live in small groups.
5. They talk in colloquial terms (women especially) which are much simpler even than the Mandarin New Testament which is often unintelligible to them.

Principles drawn from the above analysis:

1. Aim should be limited to what is severely practical.
 - a. A living grasp of the essence of Christian faith.
 - b. In such forms as to be able to use the Bible.
 - c. In forms easily communicable.
 - d. Expressed in the simple characters of the people.
2. Methods.
 - a. Time element important as the population increases faster than the Christianizing.
 - b. Minimum cost.
 - c. Spontaneity of expansion. Methods the village can use.
3. Materials
 - a. Limited to the very essentials.
 - b. Cost little.
 - c. Simple language. 3.

"The concensus of opinion is that in the cities about 30 in 100 cannot read the New Testament with ease. In the rural sections about 70 in 100 can not." 4.

"In the Chinese Churches there is not even a minimum standard of literacy. For this reason the school connected with the church has become the Sunday School For many Sunday is still a work day." 5.

"In most sections of China, the National Phonetic Movement seems to be on the wane, and effort to teach or to prepared literature in the Phonetic script would seem at present to be of doubtful value." 6.

"From observations in North China I think that the Thousand Character Movement is making a better attack on illiteracy than any phonetic script system, but these should still be used in some localities and perhaps generally as supplementing aids. The great need now is to provide religious books and papers to keep pace with the rapid advance of the Mass Education Movement." 7.

James Yen, the promoter of the One Thousand Character Movement says:

1. "It is the first attempt organized on a large scale to educate the masses.
2. It is of, by and for the people,
3. It is a stimulus to more adequate education.
4. It is training men and women for citizenship.
5. It works toward unifying of the nation. Both North and South are co-operating in this movement." 8.

"The Commercial Press has arranged to print two hundred kinds of literature for this new reading public with a range of only the One Thousand Foundation Characters." 9.

III. Korea

"To a large majority of the Korean women the written page is a blank. We have a home course of four years which includes reading, writing, simple Chinese characters, Bible and books relating to it, hygiene, a book for young mothers, letter writing, and in each year memory work." 10.

"Anyone, even a woman, can learn to read the Korean native script in a month, and the strongest emphasis has been laid upon their doing so. There has been no fixed rule on the subject, but a large number of missionaries have refused to baptize persons under the age of 35 years before they have learned to read." 11.

IV. The Philippines.

"Illiteracy, though not more than 30 percent in the Philippines, is still a factor in our work.

"To my mind the production and staging of short simple Biblical plays will do much to push the cause of Religious Education among the illiterates inside and outside the Church membership. There is a special fondness for dramas and pageantry among the people. They always crowd the Roman Catholic processions. These plays are yet to be produced." 12.

"The new education has brought to the masses for the first time the whole range of its ideas and suggestions....one of the difficulties is the low standard of honesty and truthfulness." 13.

"Conditions with reference to the moral relations of the sexes are such in some communities as to present a serious menace to the

welfare of society and to raise a question concerning the entire procedure of education." 14.

V. The Near East.

A. Egypt.

"For the religious education of the illiterates, prior to literacy, one can only suggest such things as living pictures, magic lantern pictures, memory work, stories, simple dramas, and plays." 15.

B. Syria.

"It seems to me that the village schools and Sunday Schools are the best agencies for giving instruction in the districts where illiteracy is found, as these districts are mostly in the country, where night schools are not practical." 16.

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RELIGIOUS EDUCATIONAL LEADERSHIPI. JAPAN

1. "All Christian callings are short of men and women equal to the exacting demands of the time. One rich source of supply, hitherto but slightly worked, is the student body of the Government high schools and colleges. The village and small town leadership has not yet been tapped." 1.

2. "How to get first-class students from our churches is a serious question. The spiritual condition of the churches must first be improved so as to interest young men in evangelistic work." 2.

3. "There's an increasing scarcity of candidates for the ministry. The course of study in the seminaries is a replica of that taught in American Theological Seminaries and European Divinity Schools. English is the major medium of instruction in the regular course." 3.

II. KOREA

1. "One incident shows that our preachers need more training about the importance of Sunday School work. A visitor to the city was holding some evangelistic meetings at another mission simultaneously with the Sunday School convention, and a number of the pastors attended these, saying that the evangelistic meetings were along the same line as their preacher's job." 4.

2. "There is difficulty in securing Christian teachers who are recognized by the Government as having qualifications for teaching. Not being graduates of Government institutions they are not considered qualified by the Government." 5.

3. "Our chief problem is the lack of superintendents and teachers. The teachers and students in our schools are the best we have, but they are already more than busy, and continual changes brought about by vacations and other reasons are not conducive to steady development of the Sunday School." 6.

4. "The work of educating the native ministry comprises their instruction in the history of the church, its great preachers and institutions, the growth of its doctrines, the false teachings that have hampered its growth and the false philosophies with which it has contended; it comprises the grounding of the native ministry in the fundamental doctrines of the church, in making them acquainted with church policies and methods that have been successful in the past and will make their efforts more efficient; it comprises also the imparting of the knowledge of what the church is doing today in its various activities." 7.

5. "A Sunday School Institute at Seoul with 960 delegates in attendance. A week of intensive instruction. Four classes every morning on the principles and methods of Sunday School work. Those in attendance paid for most of what they received.

The results of the Institute were held to be:-

1. New interest in specialized problem of the Sunday School.
2. Dissatisfaction with the present literature.
3. Enrolling a large number in a correspondence course.
4. A demand for graded lessons."

III. CHINA

1. "Type of workers needed in the field of Religious Education:

1. Research workers to devote their whole time to original investigation and experimentation.
2. Teachers especially trained for teaching the Bible.
3. Pastors for both city and country churches who can effectively be community leaders, continue work started by the schools, and recognize the educational purpose and social responsibilities of the church."

9.

2. "In some colleges there is a Department of Religious Education. This is a western differentiation which separates religious education from education, but which is not so vitally necessary in China.... The two departments should become one.....The Theological Seminary should have such a department strongly organized."

10.

3. "The Gospel of Christ ought to be preached in the people's own language. I do not mean that hitherto we have not been preaching in Chinese, but I mean that the type of preaching is not able to touch the heart of the vast majority of the people because it is interpreted from a language other than their own. Who is the Chinese Wesley, the Chinese Moody? How many Chinese Bible expositors are there? If the church is not able to produce its own Chinese leadership in Bible exposition and preaching for the arousal of the nation to their responsibility to God, as the prophets of old, we have not much hope of winning China for Christ."

11.

4. "Six graduates of Peking Theological Seminary were back in the Seminary this year for post-graduate work after five to ten years in the country pastorate. Some of the things they wished to discuss were:

1. Institutional churches in country regions.
2. Standards of the ministry for country work.
3. The new method of Biblical interpretation and the country membership.
4. Development of volunteer workers and lay preachers in the country church.
5. How shall we change the present apparent indifference and lack of reality in the religious worship of a majority of our members?

Cherry

6. The training of the children of Christian parents and pastors so as to ensue a vital religious experience.
7. How to secure a literate membership.
8. The relationship of the country church to the homes."

12.

5. "The number of High School students volunteering for Christian life service is a very small fraction of the number needed. There is the beginning of Religious Education conferences, and the next years should see many more of them,—conferences where not only the theory of Religious Education is discussed, but where there is study of the actual results by those who are doing the work."

13.

6. "There is a growing demand for trained leaders in religious education, especially to become directors of religious teaching and activities in middle schools. At present there is no institution in the country that is giving a satisfactory course for the training of such directors for the definite training of teachers of religion in middle schools under the new conditions. One of the most urgent needs of the whole educational movement in China is the development in one or two centers of strong courses of religious education."

"Something has been done through summer schools and institutes. At Kuling a Summer School of Religious Education for missionaries has been conducted for three years, and last year one was conducted at Peitaiho in North China. A number of similar schools for Chinese teachers are held throughout the country, and in several of these Religious Education is a strong department."

14.

7. "A demand for trained leadership is being created, already far in advance of the supply. Returned students are doing valuable work, the main defect being that much of it is too American and too theoretical. Where they teach in Schools of Religion the same criticism will apply until there has been time for more experience to be gained. A comparison of the bulletins of the Universities, Schools of Religion and Bible Schools shows the gradual awakening to the need of specialized Religious Education. But some of this is as yet only offered on paper, and in most there is too much theory and not enough practice of the principles.

There have been two sessions of a Summer School of Religious Education in Kuling and once last summer in Peitaiho, both of which are to be continued in 1926. But they are too expensive, and the proportion of Chinese in attendance is small. The Summer Schools of Universities are so situated as to be able to make possible a wider service in training Chinese leaders, the chief difficulty at present being the securing of enough teachers of the right type for them. The ordinary summer institutes for teachers are doing more now, especially in training workers in religious education for elementary schools. There is need of more regional conferences, gathered at small expense, and local discussion groups could accomplish wonders if there were more specialists with time to aid in them."

15.

IV. THE PHILIPPINES.

1. "The leaders in religious education come from the Bible Train-

ing Schools for Women, from the Union Theological Seminary, from the young people trained in government schools and attending at Teacher Training class in churches, and from a few missionary schools.

"We still are short of trained teachers. Special effort is being put forth in training young leaders in the above mentioned schools, in institutes and in conventions held annually in all the provinces where mission work is being carried on. We are happy to report that the Sunday School Union has already enrolled over 900 students in the Teacher Training Course. These are mostly high school students, teachers and Sunday School workers." 16.

V. THE NEAR EAST

A. Egypt.

1. "There is a real demand for leadership. Aside from the ministry, very little is being done to raise up trained leaders for religious education. There are no special schools or institutes (except occasionally) for teachers of religion. The American mission has begun a summer conference for teachers in Assiut and this has proved of great value. There are no institutes for Sunday School workers." 17.

2. "Trained teachers of the Bible are needed, though the higher grade schools provide a certain number, not at all adequate to the demand.

There is an annual one-day conference on Sunday School work in Cairo each year, which is very helpful, as far as it goes.

Individual Sunday Schools also have Teacher Training Classes and Christian Endeavor also provides an excellent training-school for religious leadership all round the year --- probably our best.

Teachers of the Bible complain that they feel themselves insufficiently equipped to teach such a highly specialized subject as Bible." 18.

3. "The leaders come very largely from the middle and poorer classes with rare exceptions from among the well-to-do. With scarcely an exception also they have come from the Coptic community and not from the Mohammedan.

"There is certainly a demand for trained leadership. This has been made in Egypt through four or five schools for girls, and the college at Assuit, and now in recent years the American University at Cairo is blazing a new trail towards leadership in various professions and business and political life." 19.

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RELIGIOUS EDUCATION AND LITERATUREI. Japan.

1. "Tens of thousands of books of questionable character and influence are sold all over Japan, and girls of all ranks are reading them." 1.
2. "A great need for literature for girls in their teens. Few Japanese girls know of the sanctity and value of their bodies. Short, concise tracts should be written and distributed on the street, in trains, schools and factories." 2.
3. "The Morning Star" a monthly paper, distributed free to more than sixty thousand pupils in government schools and among teachers in elementary schools.....the demand for the Bible among all classes wellnigh inexhaustible.....Japanese newspapers used for the presentation of Christian truth." 3.
4. "There is some good Christian literature but it is still comparatively scarce and is not at everyone's door as the other books and magazine are. It must be sought for at some one or two special shops in some few favored cities, and elsewhere ordered by post. The difficult and costly problem of a good system of distribution must be tackled seriously..... There is need for original work by Japanese writers." 4.
5. The following pieces of literature were published by the C. L. S. of Japan in 1923:
 Tennyson's poems; Charm of Fine Manners; Commentary on Philippians; Stepping Heavenwards; Money, the Acid Test; Humiliation and Exaltation of Christ.
 REPRINTS: Pollyanna; Anotated Bible; New Testament Theology; Hope in Life and Victory in Death; Stepping Heavenward; Christian Faith; The True Christian.
 BOOKLETS: Everlasting Comfort; Some Hairbreadth Escapes; Pentecost of Affliction; Kingdom which Cannot be Shaken; Prohibition and Building Capital.
 TRACTS: Good Citizen; Effect of Prohibition; Scripture Building; Light in Darkness; In the Day of Calamity. 5.

II. KOREA

1. "The greatest problem before us at present is to discover and make use of native writers of skill and experience in composition and to encourage a native, indigencus Christian literature. The problem is complicated by the influx of new words thru the influence of western learning, and mainly thru the Japanese, which is now the official language. It is a transition period. Old standards are now ignored. There is an abundance of new models..... The Christian Literature Society publishes a weekly church paper in the vernacular. Goes to both Presbyterians and Methodists....the Sunday School Lessons and quarterlies are all published and handled by the Christian Literature Society."

2. The Seventh-Day Adventist Mission in Korea has set aside one of its missionaries to do editorial work and its press is directed by an experienced American printer who was especially trained and sent out for this work. The style and make-up of their publications are very creditable and surpass much of the other Christian literature that has been sold.....The increased demand for the literature has made necessary the enlargement of our printing plant. 7.

III. CHINA

1. "The Church is seeking for a more adequate literature. It is remarkable that in a country like China, where literature occupies so large a place in its civilization, Christian literature should have gained, as yet, but a very insignificant place on the program of the missionary societies. At the present time Christian literature has practically no place as a living force in the nation, though a certain amount of good work has always been done from year to year by the existing agencies. Apart from the Bible societies, the missionary agencies have regarded literature as more or less of a side issue. The adoption of the spoken language in place of the difficult classical style as the vehicle of present-day literature is making it possible to impart knowledge to literally millions formerly inaccessible." 8. *But why not get church?*

2. "The present day Chinese crave a type of Christian literature on personal and social morality, on spiritual development, on religion and science, on industrial democracy, on education, business, economics, world relations, and what not for purposes of inspiration and guidance. In thought and style it must satisfy the modern mind, especially the modern Chinese mind." 9.

3. "It is estimated that only one dollar out of each thousand protestant dollars goes for producing literature.....defects of present literature summarized: (1) too primitive in thought; (2) lacks scholarship in style; (3) foreign in interpretation; (4) imitative rather than creative; (5) research inadequate; (6) overemphasis on emotion; (7) doctrinal rather than spiritual." 10.

4. A second summary of student criticism of Christian literature.
(1) Too theoretical, too little practical; (2) lacks stimulating thought material; (3) lack of material on comparative religion; (4) Too many translations; (5) lack of articles on social problems; (6) lack of articles and plans of uniting all missions and churches throughout China; (7) in speaking of the principles of Christianity, lack of the scientific method." 11.

5. Christian Literature Society's publications up to 1922.

Religion in general	2	Tales and Narratives	58
Natural Theology	2	Biographies	58
Bible	170	Methods of Education	7
Doctrinal	101	Miscellaneous	16
Devotional	119	Hygiene	10
Homiletics	38	Ethics	15
Church	32		
History	12		
Scheme and Christianity	10		

6. Missionary needs as reflected in the inquiries directed to the Christian Literature Society in China. (a) Books for students, pastors of no great education, scholars. (b) Syllabus of lectures in the training of workers. 13.

7. The Chinese have organized a "Society for the Advancement of Christian Literature" with headquarters in Peking. Their biggest problem is the discovery of literary talent among Christians. 14.

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No outstanding work along this line is reported save in the documents from China. In that country many experiments are under way and with the stimulus afforded by the Committee on Religious Education of the National Christian Council and a similar committee of the Christian Educational Association, there is every reason to think that experimental work will be pushed with vigor. In most of the other countries under consideration the need for experimental work is either not felt or the feeling has not reached a point where the leaders are talking about it. Mr. Atwell, of Egypt says: "Experiments in organization, curricula and method have been rather rare to date, altho there is a new attitude in the air and we may confidently expect much more experimentation within the next five years." But in China it is more than a matter of being in the air; China is moving forward in it experiments. The following statements will show that they are feeling the need:

1. "The great need is for a number of demonstrations in representative sections of the field with careful tabulation of data. Investigations should cover (a) the nature of religious, moral, social and educational environment of the Chinese. (b) the nature of the instruction and training and all other Christian influence that is brought to bear upon the pupils, and (c) the effect that is produced upon the lives of those who receive the religious instruction." 1.

2. "For many particular problems China needs special boards of research. Facts need to be collected, tabulated, and analyzed. The old heritage of China needs to be scrutinized afresh, and every advantage taken of old ideals that can be useful as roots on which to graft the new. Something similar to the work of the Rockefeller Foundation in Medicine. Far too little of the moral and religious psychology of the Chinese is known." 2.

3. "A number of experiments on the voluntary principle were started last fall. Some of the results of the new system are: Introduction of a better spirit into the school; the clearing away of an atmosphere of suspicion and ill-will toward the teachers; the disappearance of scuffling, moving whispering, rumbling, reading books or newspapers, and other irreverent actions during worship; the growing of a better attitude toward religion; and the promotion of a higher and more promising type of student initiative.

"However, there are dark sides in the whole situation we also ought to know, lest we should be illuded by rosy feelings and promising prospects. Not all schools trying the voluntary experiment have been happy. Some were really not prepared for such an experiment but wanted to try it anyhow since it has become so popular; and when they tried, they flatly failed. Others went into it half-heartedly and made it entirely a one man affair; and when they tried, their results were very disappointing. And others did not know how to conduct the experiment but simply depended upon the ill-founded faith that when the old system was replaced by the new one all problems would be mutually solved; and when they tried, they were much worse off than ever before. And others were so anxious to get a large attendance that they would make their programs merely attractive rather than educationally sound. And others, although their experiment has been so far fairly successful, are yet very much afraid of their failure before long. All these have made me

feel that we should study it more carefully and that before we do so we should advocate it more cautiously."

38.

3.

4. The Council of Religious Education of the Christian Educational Association proposes the following on experimenting with the voluntary principle:

- a. Continue the collection and circulation of experiments.
- b. Collect reports on the working of the required principle in a limited number of schools which have an adequate Christian staff and a carefully considered program of Religious Education.
- c. Study the principles and conditions of success in using the voluntary method, especially studying the question as to whether the extent of our work is too great to be effectively Christian.
- d. Study the methods being used in voluntary Religious Education and with a view to clarifying various factors and methods.
- e. Issue from the central office such help as seems to be needed.

4.

"While the great majority of schools and of teachers are following more or less established courses, the spirit of experimentation and research is slowly but gradually permeating the country. So long as the work of Religious Education in schools and colleges is not complicated with an attempt to correlate with other departments, I think that we can anticipate steady progress in this direction."

5.

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International Missionary Council

RELIGIOUS EDUCATION ON MISSION FIELDS

Request for Help

Religious Education will be on the agenda of the Committee of the International Missionary Council in July, 1926. Looking toward that meeting, committees in Great Britain and the United States are exploring the subject in its relation to the mission fields with a view to formulating a preliminary tentative statement to guide the Council's Committee in considering further steps to be taken. It is hoped the exploration will throw light on at least the following points:

- (1) The place of Religious Education in the missionary enterprise.
- (2) What the major problems are in the field of Religious Education, both those now present in the foreground and those which are inherent in the situation which will come into the foreground as we proceed.
- (3) The practical measures which may be taken to solve those problems.
- (4) Where future emphases should be placed.
- (5) The possibility of missionaries and their fellow-workers sharing the widest possible range of experience in this field.

After consideration in many group meetings, a memorandum on the material gathered will be prepared and circulated among the workers on mission fields. Ultimately a report will be placed before the International Missionary Council and articles will be published in the International Review of Missions.

As a means of getting at the Religious Education situation the appended list of topics is suggested. We are not asking any one individual to write on all the points unless he or she feels impelled to do so. We desire the benefit of your counsel on the points with which you are familiar and on any others which may seem important but which you do not find listed here. We want to know what you think about those aspects of religious education in your field which seem to you most needing attention.

The limited time at your disposal before the Council Committee meeting in July, 1926 makes an early reply desirable.

POSSIBLE TOPICS FOR CONSIDERATION IN DISCOVERING THE TREND OF
RELIGIOUS EDUCATION IN YOUR FIELD

I. Attitudes

What is the attitude of the leaders of the national churches and the missionaries, both evangelists and educators, toward religious education as a factor in the Christian enterprise? (Relative importance, etc.)

II. Aims and Objectives

What are the aims of religious education in:

- a. The Christian Day and Boarding Schools, Elementary Schools, Middle Schools, and Colleges?
- b. Local churches (Sunday schools, young people's societies, adult classes, etc.)
- c. The homes of Christians?

Are the aims and programs of the agencies referred to correlated? In commenting indicate whether your statement refers to a, b, or c.

III. Curricula

Where are the principal emphases in religious education curricula?

- a. On knowledge -- Biblical, doctrinal, or otherwise?
- b. On worship?
- c. On service activities?
- d. On the development of personal attitudes toward God and one's fellowmen?
- e. On the teaching of abstract ethical and social ideals?

To what extent may the curriculum be said to be "indigenous"? Indicate whether your comments on curricula refer to day schools, colleges or the local church agencies.

IV. Methods

Are the methods generally used suited to secure the best results?

Is there adaptation of material and method to age groups?

Is attendance voluntary or compulsory? (a) as regards courses, of instruction? (b) as regards worship services? What is the trend here and which seems the more promising approach?

V. Leadership Training

Where do the leaders come from?

Is there a demand for trained leadership and if so how is such leadership being provided?

Are there special schools, conferences, institutes, or discussion groups where teachers of religion may pool their experience in religious education? With what success?

Are there institutes and conferences for training local workers for the Sunday schools and other groups interested in religious education?

Are courses for religious education as well taught as other subjects.

Vl. Experimentation

To what extent have experiments been carried out in (a) organization? (b) Curricula? (c) Methods?

Do those interested in religious education favor an experimental approach? Are they interested in research? With what results?

Vll. Illiteracy

If illiteracy is a factor in your field, what means are at your disposal for helping to abolish it? Which of these means do you consider the most promising and why?

What can be done for the religious education of illiterates prior to literacy?

What provision is being made to supply reading matter for the new literates?

Vlll. Financial Support

How far has the work of religious education become an integral part of the native church?

How far is the church providing for the financial support of it? How far is it still dependent upon foreign support?

In your judgment what is the opportunity for expanding local self-support?

lX. Organization.

What national organizations are endeavoring to handle religious education problems?

How are these agencies constituted as to their representative character and other working organization and procedure? Do these organizations work together or separately?

What type of local organizations attempt to help pastors and teachers in their religious education problems?

X. Outcomes of Present Religious Education.

How successful are the present religious education efforts in your

field as indicated by their effect upon: (a) Attitudes toward Christ and His church? (b) Character growth? (c) Vitalizing of the evangelistic program and growth and strengthening of the indigenous church? (d) Home and community life? (e) International-mindedness? (f) Good citizenship? (g) Stimulation of the experiential (or mystical) type of religion?

SOME NEW EXPERIMENTS IN RELIGIOUS EDUCATION

C. S. Miao, Ph. D.

Secretary of Religious Education, China Christian Educational Association

Dec. 29, 1925.

The year 1925 has witnessed several new experiments in religious education in China. But in order to appreciate more fully any of these new experiments, we have to understand the following factors that have hastened such experimentation.

In the first place, for the last few years there has prevailed among the Christian educators a general dissatisfaction with the work as it is usually done. They feel that their religious education work is not getting satisfactory results, that the preaching from most of the pulpits has little educational value, that too many of their Bible teachers are poorly trained, and that there are very few suitable textbooks for their pupils. Some of them have even become so impatient with mere talk and discussion that they have decided to do something themselves.

Then we have found in recent years an increasing number of well-trained missionaries and Chinese Christians who have taken religious education as their life work. They want to know the needs of Chinese students and the best ways of meeting these needs. They believe that only by experiment can they discover a new and better way in religious education.

Lastly, we are aware of the fact that the anti-Christian movement, and recent government regulations on registration have had a stimulating effect on religious education. Many Christian educators have begun to do some hard thinking on the problems of religious education. They no longer take everything as a matter of course. They have felt the necessity of re-evaluating the aims and methods of religious education. In some places, these movements have actually compelled our schools to break away from tradition and to try new methods of conducting religious education.

With this background in our mind, we may now proceed to describe some of the significant experiments that have been tried this year.

The most popular experiment started this fall is that of voluntary religious training. This takes different forms in different places. In general they can be divided into three kinds. The first kind is where all religious activities in the school, which include chapel, Sunday school, church attendance, and Bible classes, have been made voluntary. Yenching University, Canton Christian College, and William Nast College are examples. The second kind is where all religious activities except week-day Bible classes have been made voluntary. Fukien Christian University has four years of required curriculum work but is now contemplating making it two years, as

does Soochow. Shantung Christian University has only one year required curriculum work. The third kind is that of a dual system. In schools like St. John's there have been provided on Sunday both divine worship and an ethical meeting. The students may choose either one or attend both if they want to. In other schools like Precious Dew Academy for girls in Shansi and the boys' schools in Foochow, the students may choose not only between church service and ethical meeting on Sunday, but also between Bible study and moral instruction on week days. Of course, it is too early to draw any definite conclusions as to the results of these various kinds of experiments. But already some of the effects of instituting such an experiment have been felt by those engaged in the work. These are the introduction of a better spirit into the school, the clearing away of an atmosphere of suspicion and ill-will on the part of students toward their teachers, and the helpful stimulus of making every Bible teacher and chapel leader work much harder than ever before. What is needed now is a careful and unbiased evaluation of their work at the end of the academic year, so that not only they can find out their own mistakes and improve their methods, but others also may get benefits from their experiences.

Secondly, we ought to mention the beginning of the use of the project method in religious instruction. Credit should be given to Mrs. Barbour of Yenching and Prof. Hummel of Nanking for promoting as well as practising this new method in their own classrooms. A book similar to that of Shaver's Project Method in Religious Education has already been prepared by Mrs. Barbour. Instead of using foreign illustrations, she has been able to collect a number of Chinese examples on the project method of teaching religious education. This new book not only indicates the good start that has already been made on experiment in the method of teaching, but when it comes out will surely help many teachers to do better work.

Thirdly, Miss Ruth Parker's work in Nanking is worthy of mentioning. She has started this fall an experiment with pre-school girls. Through play, music, story-telling and sanitary drills, etc., she hopes to build up in her little girls a worshipful spirit, right attitudes and habits of living. Through the mothers' meetings and follow-up work, she is trying to bring religious education of as practicable a nature as possible into the Chinese family. Miss Parker is also wise in limiting her number of children to about a dozen and in having an intelligent and enthusiastic Chinese board of directors backing up her new experiment.

The fourth experiment is that of the junior church started last September by one of the Congregational churches in Tientsin. This is the first organization of that kind we have in China. It is divided into two departments; namely, the Yu Chih Pu and the Shao Nien Pu. The former is for those below ten years of age, while the latter is for those between ten and sixteen. Each department elects its own officers and various committees. Each department has its own advisors appointed by the adult church. Pastor Wei is hoping that beginning from next year the junior church will appoint its own advisors. Each department with the help of the advisors manages its own affairs and holds its own services of worship.

Of course, in its first year it has many defects, but it is nevertheless a noble experiment -- an experiment worthy of commemoration. It shows a recognition on the part of the pastor and adult members of the psychological differences between adults and children and therefore the necessity of providing a special service for the latter. It will lead to the gradual development of indigenous hymnology and rituals for children, as those we have now are either too foreign or not very healthy for the religious life of children. And above all, it is a great blessing to the Chinese church which foresees the value of training her future constituents and of cultivating the fellowship as early as possible.

Fifthly, the organization of the Council of Religious Education of the China Christian Educational Association marks an advance in the field of religious education. Its special field are schools and colleges. Its task is to promote those aspects of religious education which involve direct control on the part of the faculty, such as curriculum work and public worship, and to correlate its activities with those of other agencies, such as the encouragement of spontaneity in organized religious activities of students and voluntary Bible classes. Having secured a full time secretary, and Council has been able to render service to schools and colleges in various ways.

Lastly, but not least important of all, is the Conference on Methods of Religious Education and the Faculty-Student Institutes. The former was called by the East China Christian Educational Association on the twentieth of November. The chief interest of the conference centered around such vital problems as those of the religious work director, the voluntary principle and a unified program. The Faculty-Student Institutes were called by the National Committee of the Y.M.C.A. with which the China Christian Educational Association was cooperating. The object of the institutes was to bring together student leaders and faculty advisors and discuss frankly the place, program and organization of the Student Christian Association in the light of the present situation. Such institutes were held in Tsinan, Shanghai, Changsha and Canton. For local as well as for other reasons, not all of the Institutes were equally successful. But in all places, both teachers and students have come to feel the necessity of reorganizing the Student Association in order to make it a more powerful spiritual force in the schools. The future of the Student Association seems largely to be dependent upon careful follow-up work and intelligent and sympathetic guidance of faculty advisors.

International Missionary Council. Religious Education.
Answers to certain questions.

Luella Miner, Shantung Christian University

On the field of Missions, at least the older ones, the work of extension should now be largely left to the initiative of the native churches, with some financial and advisory help. But in intensive work the wide field of religious education offers Missions a task fundamental, creative, and challenging.

- III. a. Curricula. Religious Education in China in the past has laid the emphasis far too largely on knowledge; this is one of the causes of the present unpopularity of Bible Study.
- b. Worship as a real part of Religious Education has been largely neglected, though as a form it has of course been universal in churches and schools.
The past two years many have come to recognize that the ethical and emotional values of worship are not being realized, and some are studying the type of worship which will conserve and hand down the values inherent in Christianity and at the same time incorporate the other oriental values in ethical and religious concepts and attitudes more truly native in China, including those from Buddhism which China has already made indigenous.
- c. Service activities have been stressed, but not sufficiently linked up with "knowledge" and "worship" phases of religious education, in other words, knowledge has not always been emotionalized and motivated, working out in purposeful activities.
- d. In personal attitudes toward God both faith and love elements have been taught too abstractly to have full effect, so they often remain on the low "knowledge" level. "Toward fellow-men" there is the same lack of full emotionalizing and actualizing. Inculcation of the right type of loyalty and the faith which will make group life both cohesive and Christian is one of the greatest needs in China today. The wise word of China's own sage, "If the people have not mutual faith the nation cannot stand," never in history had stronger confirmation than in China today.
- e. (Emphasis on teaching abstract ethical and social ideals) Far too common still, and utterly futile. Millenniums of it have made Chinese as impervious to it as a duck's back is to water.

The curriculum is perhaps 10 percent indigenous, while twenty years ago it was perhaps 20 per cent Chinese, reckoning by influence, not by actual curriculum material. The loss is due to the student reaction against the old Confucian ethics and ideals. The above comments apply to all grades of schools and to church agencies.

IV. Partially answered under III.

In Sunday School work especially there is grievous failure to

adapt material to age groups, as the "uniform" lessons are widely used. In other schools both material and method have been much improved of late years, but few teachers can use the project method successfully, co-ordinating study and worship in purposeful activities.

In Shantung Christian University there is still a very small amount of required Religious Education, but all may soon be put on a voluntary basis. Chapel has been voluntary for a number of years. The attendance now only averages about one-third for men students, and two-thirds to a half for women students, but when the reaction resulting from its requirement in the middle schools from which most of the students come has spent its force, and the value of the brief, reverent worship service comes to be appreciated the per cent of attendance tends to increase. The problem of the two-thirds who seldom attend may perhaps be partially solved by having another type of chapel service one or two days of the week, less formal, and with more student participation.

- V. A demand for trained leadership is being created, already far in advance of the supply. Returned students are doing valuable work, the main defect being that much of it is too American and too theoretical. Where they teach in Schools of Religion the same criticism will apply until there has been time for more experience to be gained. A comparison of the bulletins of Universities, Schools of Religion, Bible Schools and even some Middle Schools with those issued a few years ago shows the gradual awakening to the need of specialized Religious Education. But some of this is as yet only offered on paper, and in most there is too much theory and not enough practice of the principles.

There have been two sessions of a Summer School of Religious Education in Kuling and one last summer in Peitaiho, both of which are to be continued in the summer of 1926. But they are too expensive, and the proportion of Chinese in attendance is too small. The Summer Schools of Universities are so situated as to be able to make possible a wider service in training Chinese leaders, the chief difficulty at present being the securing of enough teachers of the right type for them. The ordinary Summer Institutes for teachers are doing more now, especially in training workers in religious education for elementary schools. There is need of more regional conferences, gathered at small expense, and local discussion groups could accomplish wonders if there were more specialists with time to aid in them.

VII. Illiteracy.

From observations in North China I think that the Thousand Character Movement is making a better attack on illiteracy than any phonetic script system, but those should still be used in some localities and perhaps generally as supplementary aids. The great need now is to provide religious books and papers to keep pace with the rapid advance of the Mass Education Movement. The reading matter provided by the churches and missions should not be exclusively "religious" unless that word is taken, as it rightly should be, to

cover wide aspects of life, as ethics, civics, and all "social" questions. There is now almost no provision for what is religious, in the narrower meaning of that word, the few little books provided to interweave in the Thousand Character Series, or to furnish these new literates with reading matter being quite inadequate.

- X. (Results) On a scale of 100, to indicate the ideal, which is still a possibility:
- a. Toward Christ --50%; toward his church 25% b,c, and d, 30% e and f, 20% g. 10%, (See list of topics sent out by Committee). To raise these percentages, aside from the fundamental processes of better education and spiritual awakening and upbuilding, certain specific things should be done. China's old ethical teachings, ideals, and methods should be studied with a view both to Christianizing them and to ridding them of the imperialistic elements which now make them unpopular with the Chinese. The type of Christianity, oriental in its original form, which has been imported into China must be blended with elements in the old life of China before religious education will be indigenous, and religious education must be indigenous for at least a generation before the Chinese Church can be indigenous.

My ratings under the last paragraph would indicate that I consider that our greatest failure has been, especially in the past twenty years, in the experiential, or mystical, type of religion. Therefore Christianity has impressed the Chinese as a system of activities, and as such is much more liable to the charge of being nationalistic propaganda. There is great need of having in Chinese more books on the psychology of religion which will help religious education workers to guide pupils into a real religious experience, and of more books of the practical mystical type in Chinese.

No-~~deals~~

TOPICS FOR CONSIDERATION IN DISCOVERING THE TREND OF RELIGIOUS
EDUCATION IN CHINA.

Comments by E.W.Wallace, April, 1926.

China Christian Educational Association, Shanghai.

I. ATTITUDES

During the last two or three years there has been a marked increase of interest in religious education. During the previous four or five years the unfortunate doctrinal controversy in China made it difficult and almost impossible to undertake co-operative effort in this most important department of the Christian movement. When I joined the staff of the China Christian Educational Association in the autumn of 1923, I was determined that the Association should no longer neglect religious education, which I felt must be the center of the work of Christian education in China. By rigidly confining our attention to religious education in schools and colleges, we have found it possible to go forward with increasing strength and rapidity. In 1923 a standing committee on religious education was appointed. It cooperated with the National Christian Council in the spring of 1924 in holding a conference on religious education in Shanghai. While the apparent results of the conference were slight, it marked the first real beginning of active effort on the part of our Association in recent years.

One of the definite recommendations was that the China Christian Educational Association should secure the services of a full time secretary of religious education. The search for the right man took a year, during which time, however, some slight progress was made in arousing interest throughout the provincial Christian educational associations in the problems and methods of religious education. Dr. Henry T. Hodgkin, Secretary of the National Christian Council, was instrumental in arousing much interest in several centers at which he held special conference or retreats on religious education in general.

So general was the interest in the program announced by the China Christian Educational Association that at its annual meeting in April 1925 it was felt that the time was ripe for the formation of the Council of Religious Education of the Association, which had been recommended by the China Educational Commission of 1921-22, and which was contemplated in the new constitution of the Educational Association adopted in 1924. The Council of Religious Education held its first meeting in May 1925. The results of this first meeting proved of the utmost importance. (1) An invitation was extended to Dr. C. S. Miao, of Shanghai College, to become full time secretary of the Council, and Dr. Miao entered upon his duties in August. (2) The Council decided to confine its attention at least for the time being to religious education in schools and colleges. This freed it from

difficulties inherent in the attempt to cover at this time the whole field for its work. (3) A program of study of the field was outlined for the year.

Dr. Miao has entered upon his work with great enthusiasm, and has shown marked adaptability for his position. His work has been largely one of study of the field and getting in touch with problems and personalities. During the summer he and I attended together the Summer School of Religious Education in North China. During the autumn and winter he has visited a number of centers throughout the country, and is now personally familiar with most of those who are leading in religious education in schools and colleges. He has issued through our Association an important Bibliography of Religious Education for Schools and Colleges, a work which required months of patient study of existing material in China. He also has in press a bulletin on programs of worship for schools and colleges, which handles one of our most difficult problems. The result of his conferences in a number of places has been to arouse great interest and not a little study and experiment.

The Council of Religious Education meets in Shanghai in May of this year, at which meeting it is certain that a very definite program of advance will be outlined, based upon the results of Dr. Miao's study during the year.

Summing up this brief statement of the development of this new interest in religious education, it is not an extravagance to say that the situation today is vastly different from that three years ago. The attacks of the anti-Christian movement, so far from leading to a loss of emphasis upon the religious aspects of Christian education, have led us to realize that the essence of our contribution to China, both educationally and religiously, lies in this aspect of our work, which is summed up under the term religious education. As was stated in the findings on Christian education in the recent conference with Dr. John R. Mott "the use of religion as a dynamic force in education is the special contribution of the Christian schools". This is the increasing conviction of school administrators and teachers, both Chinese and missionaries, throughout the country. We are on the threshold, I believe, of a new direction of our whole educational program, which, while not wavering in the slightest from our adherence to the highest standards in general education, will more emphasize as our special contribution the religious aspects of the educational process.

II. AIMS AND OBJECTIVES.

I do not think it is possible at this time to give an authoritative statement as to the aims and objects of religious education in Christian schools and colleges. I have for some time been thinking of it in terms of the four chief phases: information through curriculum courses; worship both public and private; voluntary cultivation of personal spiritual life, and expressional activ-

ities through voluntary service for others. An adequate program for students today must include a balanced treatment of all four aspects.

51.

III. CURRICULA.

In the past the emphasis has been mainly upon knowledge and the religious work of schools has to a large extent been extimated by the amount of Bible taught in regular required courses. Worship in school chapel as well as in Sunday church services and Sunday school has also been a required part of the school program. There has been, however, very little thought of the psychological approach in worship, with the result that many men and women look back upon this part of their school life with great dissatisfaction, and we are told that in many cases it has led to reaction against Christianity. Service activities are coming to be more and more emphasized, linked up with the teaching of social and ethical ideals. We are just at the beginning of a thorough shifting of emphasis which will lead to much more stress being put upon attitude and upon expression as well as upon true personal worship, and less persistent emphasis upon knowledge.

Up to the present the curriculum cannot be said to be indigenous. The first beginning of that is seen in an interesting new series of religious readers, published by the Fukien Religious Tract Society. Dr. Miao is in close touch with the preparation of these books, and a considerable part of the material is extra-Biblical and drawn from Chinese sources. In college textbooks also there is a beginning of study of Chinese correlations, and of the contribution to religious teaching and life of Chinese material.

IV. METHODS.

In my first section I have answered the question of the suitability of methods. I merely add that the Chinese Christian leaders, such as Dr. T. T. Lew, and others, are very outspoken in their expressions of dissatisfaction. At the recent college conference a committee was appointed to prepare a statement, of which the first draft is as follows:

"While the religious life and work of the Christian schools and colleges has been in the past a source of spiritual power to many students, there is a general feeling of failure, on the whole, to secure results in Christian living commensurate with the efforts put forth and with the supreme religious purpose of Christian education. New movements in thought and life, also, have led, in China as in the west, to altered conceptions of education and of the methods to be used to effect its purpose, which have not been applied as generally as they might have been to the field of religious education, with the result that religion is too often associated in the minds of the students with what is outgrown and of no personal value. The situation is so serious that there is urgent need of a careful restudy and a thorough revision

of the aims and methods of religious education, with a view to making our Christian institutions meet more directly the spiritual needs of the students of today and the demands of the times for men and women who have accepted wholeheartedly "the way of Christ" for themselves and for their country."

Commenting upon the situation, Dr. Lew, in a recent letter, writes: "I am sure you recall Mr. T. Z. Koo's speech at the conference. You know he is a very cautious person in making his public statements but he has made so clear the point which I believe ought to be made clear, namely, Religious Education such as taught by Missionaries and Chinese teachers in Mission schools and colleges thus far has been a failure. I will not go so far as to call it "a total failure", but it is nearer to a total failure than to the other end of the scale. If some of us are still Christians, it is in spite of that teaching and not because of it, and if we do not drive this fact home to the rest of the Christian workers, then I believe we have failed in our duty".

At the present time religious instruction is required in practically all Christian schools. The recent regulations of the board of education in Peking has brought into the forefront the question of making courses voluntary. This is too large a question to enter into here more than to say that experiments in voluntary methods are now being made in different parts of the country. Dr. Miao is making a special study for report to the Council of Religious Education in May. Much interesting material on this is found in the EDUCATIONAL REVIEW, January 1926. At present the condition of registration with the government authorities is that courses in religion should be made elective. No restriction is put upon attendance at services of worship, which may still be required. The problem is not a serious one in college, but it is in the elementary school and in many middle schools (high schools).

IV. LEADERSHIP TRAINING.

There is a growing demand for trained leaders in religious education, especially to become directors of religious teaching and activities in middle schools. At present there is no institution in the country that is giving a satisfactory course for the training of such directors or for the definite training of teachers of religion in middle schools under the new conditions. One of the most urgent needs of the whole educational movement in China is the development in one or two centers of strong courses in religious education.

Something has been done through summer schools and institutes. At Kuling a Summer School of Religious Education for missionaries has been conducted for three years, and last year one was conducted at Peitaiho in North China. A number of similar schools for Chinese teachers are held throughout the country, and in several of these religious education is a strong department, such as North China (Tungchow), West China (Chengtu), and this year for the first time

Central China (Wuchang) where Dr. Miao is to have charge of the department.

In general the conviction is that religious educational courses have been more poorly taught than those in any other subjects, but there is a decided improvement at present.

VI. EXPERIMENTATION.

In the field of which I am writing, religious education in schools and colleges, a certain amount of experimentation is now under way. During the past two years under the able leadership of Mrs. George B. Barbour, of Yenching University, a group has been experimenting with the project method. The results of this experiment are embodied in a very able and intensely interesting book "Desired Bible," prepared by Mrs. Barbour, to be published in China by the China Christian Educational Association in both English and Chinese editions. Experiments in the voluntary method in religious education are being carried on in a number of places. Reports of some of these are given in the EDUCATIONAL REVIEW for January, 1926. The curricula of the Christian schools are largely determined by the provincial Christian educational associations. Several of these are showing great interest in the development of better courses in religious teaching, such as Chihli-Shansi and the East China Associations, etc. While the great majority of schools and of teachers are following more or less established courses, the spirit of experimentation and research is slowly but gradually permeating the country. So long as the work of religious education in schools and colleges is not complicated with an attempt to correlate with other departments, I think that we can anticipate steady progress in this direction.

IX. ORGANIZATIONS.

I do not wish to imply that there is lack of cordiality in the relations between those engaged in religious education in schools and colleges and those in Sunday schools, churches, Y. M. and Y. W. C. A.'s., etc. They are all represented on the Council of Religious Education, but we are still in a period when progress is more sure through the efforts attempted than by a premature attempt at correlation.

Letter from D. Willard Lyon, of China

I shall speak from the point of view of one who, as Chairman of the Council of Religious Education, has had opportunity to learn what others are doing in various parts of China.

A number of your questions are put in the present tense; this makes it necessary to answer in terms of the past and present rather than in terms of new programs and policies which are in the making. This is both a gain and a loss. It is a gain to know how far short the missions and churches have fallen, but a loss not to know how much thinking and planning has been done during the past two years. I assume from the nature of your questions, however, that thinking and planning are not within the range of your purview, and that you are only interested in knowing present conditions.

In answering your question (1) regarding Attitudes would summarize the situation thus: educators, both missionaries and Chinese professors, are keenly awake to the importance of united thinking and planning in the field of religious education, both in schools and colleges, and in pre-school and post-college life; they feel, however, that their thinking and cooperation are more feared than desired by many evangelistic workers and pastors; in other words, the educators as a group are so much more progressive in their viewpoints than the evangelistic workers, that cooperation between the two is difficult.

The China Sunday School Union is a strong force in withstanding the encroachments of the educators on the church, Sunday school, and home aspects of religious education, on the assumption that the policies of the educators will tend to too great an emphasis on modernism in religious teaching. At the same time the China Sunday School Union advocates the application so far as method is concerned of modern psychology in church and home religious education.

Among evangelistic workers and pastors there seems to be a growing interest in what many of them prefer to call "religious instruction" as over against "religious education" which latter term seems to them to connote too wide a field. A move is on foot to assemble a conference of evangelistic workers to discuss, without the presence of "educators" the problems of evangelism, including "religious instruction."

Generally speaking, however, religious education in China is still very hap-hazard, obsolete, or neglected. There is no correlation between churches and schools or colleges, and only the beginnings of correlation as among schools of various types. The National Christian Council has a Committee on religious education under the Chairmanship of Dr. Luella Miner, and the Chinese Christian Educational Association has a Council of Religious Education. Both have functioned only a little over one year, but are attacking the problem earnestly and in mutual consultation.

As to Aims and Objectives (11) for the most part they are as follows:

- a. In schools and colleges: to teach the outstanding facts of Christianity and of the Bible with a view to church membership.
- b. In local churches: to supply an opportunity for the members, old and young, to memorize incidents from the Bible and to hear comments on them.
- c. In the homes of Christians: to conduct family prayers.

The Council of Religious Education and the Religious Education Committee referred to above, have made some progress in getting teachers, evangelists and pastors, to make the development of Christian character and the living of the Christian life among fellow men the aim of all Religious Education.

In the matter of Curricula (III) the emphasis is still on (a) and (c). Workers are often too timid to launch out on a plan which will make material secondary and activities and attitudes primary. Mrs. Barbour of Peking has done a notable piece of work in bringing about a change in emphasis, the results of which are soon to appear in a book whose tentative title is "The Desired Bible."

The curricula are for the most part, as yet, western importations. Some efforts at indigenization have been made, notably in Peking, Foochow and Hankow, in all of which cases the material developed is especially for use in churches or in primary and intermediate schools.

In the matter of Methods (IV) there is a growing tendency in both churches and schools to make age adaptations, but they are for the most part as yet only crude adaptations. The methods used are far more ineffective than better methods would be. In the matter of attendance the trend seems to be, in primary and middle schools, compulsory attendance at both worship and instruction hours; in colleges voluntary attendance at worship, compulsory attendance on instruction courses, electively chosen. In local church activities, except local church schools, attendance is voluntary.

Leadership Training (V) is a live issue. The supply of missionaries who have had special training in Religious Education is lamentably small. Chinese workers with such training are still fewer in number. Those in charge of religious teaching in schools and colleges are largely non-specialists, who are feeling their way, recruited from the rank and file of missionaries and Chinese teachers. In Sunday schools the situation is still worse; very few know how to teach. The China Sunday School Union has held successful local and general institutes for teacher training. Summer conferences on Religious Education have been held during the past two years, or so, at Kuling and Peitailie; special courses in Religious Education have been given in the Summer School conducted by the East China Christian Educational Association at Shanghai and Soochow. The Secretary of the Council of Religious Education of the China Christian Educational Association holds local conferences in teacher training in the cities he visits. A few cities have regular conferences of Sunday school teachers for mutual stimulus.

In general I should say that courses in Religious Education are not taught with anything like the thoroughness and progression which characterize the teaching of other subjects.

There has been hopeful beginnings in Experimentation (VI) in Chihli-Shensi in Shantung, in Hupoh-Hunan, in Fukien, in Kiangsu, and in Kwangtung. Both the Committee and the Council, referred to before, are promoting experimentation. Cooperation from abroad is greatly desired in giving adequate direction to and criticism of experimentation which is being made.

The fight against Illiteracy (VII) is gaining strength. The 1000 character movement is most popular agency, so far as Chinese opinion is concerned. Many missionaries are interested in promoting phonetics, the Wang-Peill system having the largest following in Chihli and in parts of Hupoh, while the National Phonetic is more largely used elsewhere. Illiterates are being taught successfully in Sunday schools, and this would seem to be the most hopeful place for teaching pre-literates, who are interested in Christianity. Little has yet been done to provide literature for the new literates beyond the New Testament; this is a great need.

So little progress has been made in Financial Support (VIII) and there is so little to show in definite form under Outcomes of Present Religious Education (X) that I pass these by.

I have already mentioned two Organizations (IX) of a national character which are promoting Religious Education, vis. (a) the Religious Education Committee of the National Christian Council, and (b) the Council of Religious Education of the China Christian Educational Association. These two organizations have mutually agreed that for the present at least, (a) will specialize on Religious Education in church, Sunday School and home while (b) will concentrate its attention on Religious Education in schools and colleges. Some denominational organizations have created departments of Religious Education. The China Sunday School Union is distinctly a national Religious Education organization. The C.E., Y. W. C. A., and the Y. M. C. A., are also promoting Religious Education on a national scale. All of these organizations meet in occasional informal conferences under the leadership of the Religious Education Committee of the National Christian Council and thus come into touch with each others' plans. These conferences also include representatives from the Christian Literature Society and Religious Tract Society. Local Religious Education organizations have sprung up in such cities as Peking, Tientsin, Hankow, Nanking, Foochow and Canton; they are spontaneous and independent organizations. Hoping these comments may be of use to you, I am

Yours cordially,

D. WILLARD LYON (signed)

PHILIPPINE ISLANDS

SUNDAY SCHOOL UNION

Reply from P. A. Rodriguez, Assoc. Sec.
TO "REQUEST FOR HELP"

April 20, 1926

Mr. Ryan being on his forlough in the States, I had to send out your "Request for Help" to the missionaries and pastors who are vitally interest in religious education, asking them to contribute the best they can out of their knowledge and experience in this country. I sent a copy also to Rev. Ryan at 216 Metropolitan Tower, New York City where he expects to arrive in May.

Believing that you will be interested to get the reaction of nationals I am sending you my own personal contribution with the hope that it may render even a very little help.

Attitudes

Personally I believe that the predominant emphasis in our field is still on the "evangelistic appeal" as the term is commonly understood. Religious education is fast gaining ground due largely to the more or less general interest growing everywhere and to the enthusiasm with which the Methodists have taken it up. The Methodists have a Religious Education secretary and none of the other missions have. This phase of the work is generally entrusted to the women missionaries, and these are often handicapped in travel. We have hopes however that in the near future religious education will get its proper emphasis.

Leadership Training

The leaders in religious education come from the Bible Training Schools for Women, from the Union Theological Seminary, from the young people trained in government schools and attending at Teacher Training classes in churches, and from a few missionary schools.

We are still short of trained teachers. Special effort is being put forth in training young leaders in the above mentioned schools, in institutes and in conventions held annually in all the provinces where mission work is being carried on. We are happy to report that the Sunday School Union has already enrolled over 900 students in the Teacher Training Course. These are mostly high school students, teachers and Sunday school workers. The accompanying literatures will help you get an insight into our work along this line.

Aims and Objectives in the Homes

We are just beginning in the effort to help the parents train their children in worship, in the study of the Bible and in Christian conduct. We are sadly short in literature as we have to face the dialect problem. So far we have a 20 pages pamphlet on Teaching Religion in the Home with the children as the central consideration, guiding the parents in the selection of the Bible stores and furnishing them samples of prayers and songs proper for the different ages. This has already been used in three dialect areas. One district has printed folders containing advice to parents. In another district we have plans to print a booklet that will guide the parents in their dealing with their children on a much larger circumference than those furnished by the above leaflets. We are hoping that these helps will result in the cooperation of the homes with the Church school in training the children in Christian conduct, a thing that has not yet come to pass except in a handful of homes.

Illiteracy

Illiteracy, though not more than thirty per cent in the Philippines is still a factor in our work.

A special committee created by earnest citizens is now conducting a nation-wide literacy campaign. Special booklets are now being prepared in the different dialects and they are going to appeal to all the students of the high schools, colleges, and universities to give part of their time free to this task.

There is of course a Public School system which has brot down illiteracy to such a low figure.

In the work of the church, no systematic effort has been done as yet to solve the problem as related to the members. Many do learn for love of the Bible even at old age. I know of two churches where they provide classes for those who do not know how to read and write.

To my mind, the production and staging of short simple Biblical plays will do much to push the cause of religious education among the illiterates inside and outside of the church membership. There is special fondness for dramas and pageantry among the people. They always crowd the Roman Catholic processions. These plays are yet to be produced.

Letter from A. L. Ryan, Pres. Union Theol.
Seminary, and Sec'y, Phil. Is. S. S. Union, Manila

June 4, 1926

I Attitudes

One of the most encouraging signs of progress in our work in the Phillipines has been the growing appreciation of the significance of religious education as a factor in the Missionary enterprise, on the part of both missionaries and national leaders. This could hardly be said ten years ago. Perhaps our presence in the field and specialized emphasis during the past twelve years has had something to do with this changing attitude. But even a greater factor I think is the increased attention which our theological seminaries in America have been giving to religious education. Most of the missionaries who have come out to our field during the past decade have had the opportunity of special courses in religious education in their college and seminary training. This has given to them a viewpoint and attitude which are most desirable. These younger missionaries have immediately entered into our plans and program and are today our most loyal co-workers. They are also rapidly taking the place of leadership in helping to shape fundamental missionary policies.

This does not mean that distinct evangelistic effort has been lessened. It does mean however that religious education has been given a larger and more deserved emphasis in reenforcing evangelistic effort.

If you or your assistants could take the time to look through the files of the Phillipine Islands Sunday School Journal at 216 Metropolitan Tower, you would find abundant evidence as to the place religious education is taking in the Phillipine Islands.

You would also find illuminating, the back numbers of the annual reports of the World's Association, and also the files of the Methodist Conference Journals.

II Aims and Objectives

Owing to the widely spread system of public school instruction in English throughout the Phillipine Islands the various missionary boards have not carried on day school work except in a very limited degree.

Our chief emphasis has been in the development of local churches with the various activities that usually go with the church organization.

Forms and organizations have naturally been patterned along lines similar to those followed in America.

The aims and objectives, I should say, are the same as those which obtain here. Through instruction, worship, and service activities we have been endeavoring to make religion real and vital

in the lives of children, young people and adults.

As you know the Phillipine Islands have been Roman Catholic for more than three centuries. During the Spanish Regime corruption and oppression were a part of this system of ecclesiastical tyranny. The conception of religion as it developed among the masses of the people was largely one of form and ceremony. It had very little connection with life. Among the older people today we have found one of our chief problems to change this old medieval conception and supplant it with a religion real and vital. Many of the earlier converts among adults seemed to think it quite the proper thing to continue to patronize the cock-pit, the gambling institution of the island, as long as they were faithful in their attendance at a weekly church service. But a more wholesome ideal is gradually coming to prevail as a result of religious education. In the nature of the case our largest hope for the future lies in the field of childhood and youth.

An organized development of family worship under the auspices of our Sunday School Union has been going on for some time. Thus we are trying to develop religious education both through the church and the home.

III Curricula

Without doubt one of our major problems is in this field. We are thoroughly convinced that our objective must be an indigenous curricula. Progress is being made along this line. We have a special curricula committee which is engaged in the task of working out a system of departmental graded lessons. We have begun with the primary department. Two years of lessons have been completed, translated and published in three leading dialects. As rapidly as funds will permit, we hope to extend this work until finally we shall have a complete system of departmental graded lessons, at least for the elementary grades.

I should say that our chief emphasis has been on Biblical knowledge. However, an increasing emphasis is being given to worship and service activities, as our workers are coming to see the vital relation of these later elements in the development of dynamic Christian character.

I probably should have said above that in the development of these graded lessons we are following in the main, the topics and outlines as furnished by the international Lesson Committee, making whatever adaptations may seem necessary in order to make the lessons truly indigenous.

We are still using and will probably continue to use for some time, the uniform lessons for the older young people and adults. Our financial and linguistic problems make this necessary. Furthermore, on the whole they are proving satisfactory for these older groups.

IV Methods

Attendance is of course entirely voluntary. With the development of better curricula material and a better quality of leadership

among our teachers, I should say that there is evident a growing appreciation on the part of parents and their children, which is emphasizing itself in a more regular attendance than used to be evident.

V Leadership Training

The leadership of the future must come from the schools. With the development of the public school system to its present high standards it has developed a very great demand for a better trained leadership in our churches.

This leadership is being developed especially through our seminary, teacher training, and institutes. For a detailed discussion of this matter may I refer you to the W.S.S.A. year book for 1925, page sixty two and following. Also I am sending you two recent copies of our Sunday School Journal which will give you additional light.

I should say that these course in religious education are as well taught as any other subjects.

There is no phase of our work aside from the development of added curricula material which is more vitally significant for the future than this matter of leadership training.

VII Illiteracy

Illiteracy is a diminishing factor in our field. Probably in twenty five years more as a result of the general educational work of the Islands, it will be pretty well abolished. One can not over estimate the importance and significance of the Governmental educational work as a background and foundation for our religious education program. It also should be said in passing that the standards which prevail in the bureau of education as to curricula, teaching force, etc., constitute an ever present challenge to the missionary forces. If we are going to command the respect of the boys and girls and young people, we must make our educationally respectable.

VIII Financial Support

Most of our churches are approaching the goal of self-support in relation to their local enterprises. They have not however reached the place yet where we can expect them to give adequate support to the overhead enterprises. I refer to the missionary supervision, the training schools, the national Sunday School association, etc. However with the growing appreciation of the value of this general work, the support is also increasing locally.

IX Organizations

The Union Theological Seminary and the Phillipine Islands Sunday School Union are the two general organizations which are giving chief emphasis to the religious educational problems. I am sending you a catalogue of the Seminary and also a copy of the Sunday School Union Constitution which I think will answer your questions quite adequately.

X Outcome of Present Religious Education

As already indicated above a more wholesome attitude is being developed toward Christ and the Church. Religion is being conceived in terms of character and life. While the numerical growth of the church may not be quite so rapid today as in earlier years, I think it is more dynamic and permanent. International mindedness and good citizenship are real and natural by-products of our program.

COLLEGE OF ARTS AND SCIENCESOFTHE AMERICAN UNIVERSITY AT CAIROLetter from R. S. McClenahan, Principal

Cairo, Egypt April 26, 1926.

I am asked by the Preliminary Council Committee on Christian Missions in Western Asia and North Africa to send you answers to some questions sent on through Mr. J. H. Oldham, inquiring concerning matters on Mission Religious Education.

Presuming that you have a copy of that "Possible topics for consideration in discovering the trend of religious education in your field". I will take up the paragraphs in order.

1. ATTITUDE

The general attitude of the leaders of the National Church of Egypt, the Coptic, in matters of religious education has been, generally speaking, one of neglect, or at least not of insistence upon either quantity or quality. It is true that there has been some emphasis upon teaching of the history of the Coptic Church to Christian students only, but never to non-Christians. During recent years some effort has been made to secure a place for religious teaching for Coptic students in the Government Schools, but it has not been at all extensive or successful. The Egyptian Government has cooperated somewhat in this, both in providing Christian teachers, and in a small way in providing Bibles.

It is certainly true that relatively religious education has had very little time or energy as compared with civil service preparation.

11 AIMS & OBJECTIVES

The Christian day and boarding schools conducted by the American Mission in Egypt seem to have as their aim in religious education, the multiplying of Christian workers largely from the native Coptic community. This has shown itself in the last 50 years in large numbers of preachers and teachers and leading Christians both in the Protestant and Coptic Churches. There has not been very much contact with what are commonly called the upper strata of society in the sense of producing leading men in professions other than preaching or teaching or leading business and political life. Certainly the homes have been the objective of their very definite religious education, and large numbers have been established in which religious instruction in the family has been a very large item.

111 CURRICULA

The emphasis both in the Coptic Christian Schools and in the Mission Schools seems to have been of securing knowledge of the content of the Bible, and secondly attention to opportunities for service actively through the native Churches, and some considerable attention to Bible study.

IV METHODS

One is inclined to feel that the methods used have not been to secure the best results, for the reason that there has been too much emphasis on the theoretical knowledge rather than practical application in the various forms of human activity. Nor has there been much adaptation of material and method to the age of the different groups. It is true that for the adults there has been an increasing amount of organization both for men and women for religious study and service but it is by no means widespread.

In the Christian schools conducted by the native people attendance of religious instruction classes has not been compulsory. In the Mission Schools, the requirements of the course of instruction in religious studies are the same as for other subjects, and this is true of attendance at worship service.

V LEADERSHIP TRAINING

The leaders come very largely from the middle and poorer classes with rare exceptions from among the well-to-do. With scarcely an exception, also they have come from the Coptic community and not from the Mohammodan.

There is certainly a demand for trained leadership. This has been made in Egypt through four or five schools for girls, and the College at Assiut, and now in recent years the American University at Cairo is blazing a new trail towards leadership in various professions and business, and political life.

Special schools, institutes or discussion groups where teachers of experience may pool their experiences in religious education have been already too few. In recent years several conferences have been held, both through the influence of the American Mission and the University, and also the Y. M. C. A. in this direction. The success has not been very marked, but has been real, and shows indication of improvement rapidly.

Instructions and conferences for Sunday School and local workers have been held under the auspices of the American Sunday School Union, and also by the Egyptian Protestant Church in its annual prayer conference. Courses in religious education are manifestly as well taught as other subjects, generally speaking.

VI EXPERIMENTATION

Experiments have not been carried out to any large extent in organizations or methods. The American University is adopting a new curriculum along lines of religious instruction.

In the American University, those interested in religious education do favour an experimental approach not so much in research as in the application of religion and ethics to daily life and society. It is too early for results yet.

VII. ILLITERACY

For the religious education of the illiterates, prior to literacy, one can only suggest such things as living pictures, magic lantern pictures, memory work, stories, simple dramas and plays.

Reading matter for the new literates is provided in Egypt largely through the Nile Mission Press.

VIII. FINANCIAL SUPPORT

Religious education is being taken on as an integral part of the work of the native evangelical church; the Coptic Church seems not to have realized it much except in one or two centers as Cairo and Assiut.

IX. ORGANIZATIONS

No national organizations worthy of the name have undertaken to handle the religious educational problems. The Y. M. C. A. has however been setting standards in Cairo, Assiut, and one or two other centers. No local organizations attempt to help pastors or teachers in their religious education problems except the personal activity of the foreign missionaries.

Letter from Bayard Dodge
 President, American University of Beirut

Beirut, Syria, April 28, 1926.

Reply to Enquiry of the International Missionary Council concerning Religious Education on Mission Fields.

Syria

I. Attitudes.

Catholics and churches united;- strong interest in education which is based upon sectarian treatment of religion. Fear of freer instruction in religious matters.

Greek Orthodox;- schools weak because of lack of funds. Religious education not properly handled, but sympathetic interest even in very modern type of religious study in the University.

Gregorian;- some religious education in institutions, but of a sectarian nature. Sympathy towards all religious teaching in American schools and Near East Relief orphanages.

Syrian & Armenian Protestant Churches;- practically no school work independent of the missionaries, but active Sunday Schools and great desire for religious study in the academic establishments. Many of the older pastors and members of the churches encourage a strongly evangelical type of Bible study and fear more progressive types of religious education.

Missionaries;-

American (especially the Presbyterian Board and the American Board.) Compulsory classes on Bible and religion in practically all of their schools. Great interest in Sunday School work. Training School at Beirut for pastors and religious teachers.

American University of Beirut;- pupils of the Preparatory School and students of all except the higher professional classes are expected to attend classes on Bible, religion, and ethics, unless they or their parents have conscientious reasons to the contrary, the students study Bible, but if they have scruples against this, they may study Ethics.

British;-- in the British girls' schools in Syria, much is made of religious education as a part of the programme.

II. Aims and Objectives.

The missionary schools were originally founded as a means of spreading an interest in Christian faith. Accordingly, the religious teaching has always been the centre of a definite form of evangelical propaganda, with the theoretical hope that the pupils would accept Protestant forms of Christianity as their religious affiliation. The spirit of proselytism has been somewhat overshadowed by a new interest in education as a means of character building, so that the classes on Bible and religion are now more aimed to give the pupils a stimulus for spiritual living, and less to teach some particular creed.

In the higher classes of the University, the classes on religion form a part of the academic curriculum, so that they are also designed to broaden the students' culture and to convey to them a certain content of thought and intellectual quickening.

In the Sunday Schools and churches, the religious instruction is not for proselytism, as the children are mostly Protestants. Thus the teaching is largely to give the children a knowledge of Jesus and the Bible, and also to give them good ideals for life.

III. Curricula.

Largely to teach the Bible. Also to give a sympathetic knowledge of other religious ideas in foreign countries, and to develop proper attitudes towards personal and social responsibilities. Much of the work is in Arabic and thoroughly "indigenous."

IV. Methods.

All sorts and kinds of methods of teaching are used. It would improve the teaching greatly if better trained teachers were available.

In the smaller schools religious worship and teaching are compulsory. As a result the schools do not have the full confidence of the Moslems and the religious work is often hated.

In the University the non-Christians can attend ethical classes and meetings, rather than the religious ones. The result has been that the institution has gained the confidence of Moslems and Jews in an unexpected way. As the non-Christians trust the institution and do not feel under any compulsion, they attend the services and Bible classes in large numbers. This year, for instance, not a single one of four hundred boys in the Preparatory School chose to be absent from morning chapel and Sunday worship. Just half of the boys are non-Christian; mostly Moslem.

V. Leadership Training.

There is almost no demand for especially trained religious leaders in Syria, except for a few preachers, some teachers for mission schools, and occasionally for a man for literary work. Most of these leaders are trained in the Presbyterian Board seminary at Beirut.

On the other hand many professional men and business men are given an interest in religious work through the curriculum classes, services, students societies, vacation conferences, etc., which have a great indirect value in preparing the way for religious education.

VI. Experimentation.

The Presbyterian Board and the Sunday School Association have held a number of summer conferences to give special training to teachers and workers. Although these have not been organized especially to train men for religious education, they have proved themselves very useful for that purpose, as well as for other aims.

VII. Illiteracy.

The Presbyterian Board is supplying a great deal of reading matter through its Press and journal. It seems to me that the village schools and Sunday Schools are the best agencies for giving instruction in the districts where illiteracy is found, as these districts are mostly in the country, where night schools are not practical.

VIII. Financial Support.

Syria has suffered so much from the war that it will be some time before the church and Sunday School work can be self supporting. On the other hand the missionary organizations have made some progress in this direction and ought to be able to continue to make slow, but definite advances.

IX. Organizations.

Only the mission boards and affiliated Protestant churches are doing much to encourage religious education; not counting the work of Catholic agencies.

X. Outcomes.

Due to the churches and schools, a great many men and women have grown up with a clear knowledge of the Christian faith and with a well formed idea of the Bible history. This knowledge has done much to increase morality; to break down prejudice; to make non-Christians respect the Christian ideals, and to vitalize Christianity itself. What is needed now is to produce more religious leaders of a modern type, who are well educated and technically trained, so that they can retain the interest of educated people in the church, and make religious work a truer part of the social life of the villages and towns.

Letter from James K. Quay
AMERICAN MISSION
BENI SUEF, EGYPT.

May 8, 1926.

Mr. Wilbert Smith of the Cairo YMCA has sent me a copy of your questionnaire on Religious Education in the Mission Fields. My experience I feel is too limited to make my replies very valuable, but I shall do my best, indicating the numbers in your outline without unnecessary quotation of the questions.

1. General opinion that relig. ed. the most important factor in the Christian enterprise, at least at its present stage.

11. (a) In Secondary Day and Boarding Schools the aim is personal evangelism, the inspiring and training of Christian Leadership. Same applies to Middle Schools and Colloges. I think in most elementary schools our aim reaches little farther than a foundation of Biblical information and influence on character. On account of the age of pupils it does not seem fair to invite personal decision for Christ especially where parental opposition would be aroused. I am told that recruits for their "Student Volunteer Band for Christian Service" in Assiut College are mostly secured while the boys are in the "prep" department,-- about fourteen years of age.

(b) The aim seems to be for the most part merely a recruiting opportunity for church membership. Not much constructive work for training leadership.

111. Emphasis is on Biblical and doctrinal knowledge often to the injury of other aims. This is probably because our Evangelical Church faces clear cut doctrinal issues with the Oriental Coptic Church and with Mohammedanism. Very little attention is given to b, c, d, e, except that under e a good deal is made of personal ethics,--"be good, keep the commandments, etc." We have made very little headway in service and the social implications of the gospel. All of this refers to primary schools. In Assiut College some fine work has been done in voluntary service, particularly in village evangelism. This has been "extracurricular" under the college YMCA.

IV. Our methods of religious instruction are open to the same criticism as our other methods of education,--too much cramming and fact accumulation with too little relating to life.

There is some adaptation of material to age,--Old Testament stories for beginners, then the gospels, then the Pauline epistles.

Attendance is compulsory both in instruction and in chapel. I don't understand your last sentence. I believe compulsory attendance is advisable if we will make the courses and chapel meetings highly attractive. The Oriental likes to be told what to do and at least in primary grades I believe little will be gained in making attendance voluntary.

V. Always from the schools.

Yes. We never seem to have enough leaders of the right sort.

Our higher schools are producing leaders. We have had an evangelists' school for some years but closed it as being too much of a short-cut. It was an easy way to a fairly good job for men of insufficient preparation. In cases where men of real ability took the course, they are now laboring under a permanent handicap which a seminary course would have removed.

We hold some fifteen or twenty regional conferences each year for inspiration and training of pastors, evangelists and teachers of schools. The idea is new and is being well received. When we can manage to have more conference and less speech-making we will make better progress. An annual conference of ten days for teachers only has also been going for two years. Methods of instruction in religious subjects as well as secular are handled.

The World's Sunday School Assn., Rev. S. V. R. Trowbridge, Secy, conducts S.S. Conferences annually. Methods are emphasized and good work done.

Religious education courses are usually not as well taught as other subjects. Failure to make a good grade does not prevent promotion as in other subjects.

Vl. There is very little to report under this head. We are pretty old fashioned, but I don't think we are hostile to anything new that will work.

Vll. Yes. Practically the only means for abolishing illiteracy at our disposal are our schools. We have about 18,000 in mission schools in Egypt. The government is making rapid strides in free education, which if continued is bound to change the situation markedly.

Our Bible Women teach a great many women in their homes to read. Street Sunday Schools and village evangelism supply a great deal of religious education to illiterates.

The supply is inadequate and we have not yet arrived at the solution of the problem. We at least becoming awake to the need.

Of course every church has its Sunday School. The Synod of the Nile also conducts on its own account quite a system of primary schools.

Vlll. Tuitions in mission schools carry a surprisingly large share of the financial burden. In a day school with 400 boys which I conducted for a time in Cairo, the mission provided the building and my salary. Tuitions paid the salaries of nineteen teachers (Egyptian). In smaller schools the proportion of burden borne by the mission is larger, in some cases as high as three-fourths.

The recent energetic efforts of the government in establishing a great many free primary schools makes this question difficult to answer. These schools furnish free books and free tuition and their equipment is generally superior to ours. The state religion is Moslem and the Koran is taught in these schools by Moslem sheikhs. We still

draw large numbers of children from Protestant and Coptic homes because of the fear that their children will be indoctrinated with Islam. We also draw Moslem children in considerable numbers. The parents say, "our children acquire character training in your schools which the government schools do not give."

IX. Have nothing to offer on this.

X. We can make a pretty fair showing on a, b, c, d. Practically nothing to show on e, f, g.

I think I should have said in the beginning that my only real experience as a background for my replies is two years in charge of a large boys' primary school in Cairo, and one year in charge of a number of little one-room village schools in the district.

Letter from Dr. C. P. Russell,
United Presbyterian College, Assiut, Egypt.

In answer to your questionnaire on Religious Education, the following notes are presented in addition to the enclosed paper on "Religious Education in Our Mission Schools of Egypt".

I. That Religious education is looked upon by the American Mission and the Evangelical Church of Egypt as a prime factor in the Christian enterprise is shown in the large amount of religious instruction required in their school programs and is reflected also in the strong emphasis placed on Sunday School work and on Bible study and discussion groups.

II. See accompanying paper.

III. See accompanying paper.

IV. Attendance on school courses of instruction is compulsory. Worship services are usually compulsory for boarding students while for day students the practice varies. There is no trend away from required courses of study but rather a strong conviction that these should be carefully improved and continued.

V. From Mission and Church schools. Yes. By Mission and Church Schools all of the 100 pastors of the Evangelical Church are graduates of the Mission College at Assiut and of the Mission and Church Theological Seminary at Cairo. Mission and Church schools also provide almost all the evangelists, men and women teachers, and general lay leaders of the Church.

A summer teachers' conference and various institutes during the year provide opportunities for pooling experiences. Conferences of Sunday Schools workers are held frequently.

Courses in religious education are as well taught as other subjects, with the exception that some teachers miss seriously the government helps and guidance provided in other subjects. On the other hand some specially prepared and zealous teachers of religion give to their work a standard not attained in other courses.

VI. In Assiut College some of the most capable and best trained Egyptian teachers share in the work of religious education. A part of them have had good results through the experimental approach. The students have shown intense interest in research work of an elementary character.

VII. Schools for girls	64
" " boys	<u>153</u>
Total	217

Pupils girls	6,600
" boys	<u>11,000</u>
Total	17,600

VIII. School fees pay about 80% of weekday school expenses aside from missionary salaries. The work of the Sunday Schools is under the care and support of the Egyptian Church. This Church now pays some 95% of the expenses of its work.

RELIGIOUS AND MORAL INSTRUCTION IN OUR MISSION SCHOOLS IN EGYPT.

A paper presented at the Intermission Educational Conference Assiut, Egypt, January 1-3, 1925.
By Professor F. Scott Thompson, Assiut College.

1. The first question that faces us in the presentation of this subject is, should direct classroom instruction in religion and morals be required of all our students?

A. Against such a requirement the following arguments are sometimes presented:

I. The crowded character of the existing curriculum, and the popular desire or demand for an unimpeded path to Government certificates leave no time for such instruction.

2. These subjects can be taught indirectly.

3. There is danger that we surfeit our pupils with religion, and so make them hate it.

Reasonable consideration must be given to all these points in our effort to determine the character and the amount of religious instruction that should be required of our students.

B. In favor of direct schematic religious instruction the following points are presented:

I. In answer to the points raised in opposition to required religious instruction, we note:

(a) Experience has shown that a considerable program of religious lessons can be carried without precluding the possibility of success in Government examinations. Naturally, I draw my illustrations from our work in Assiut College, with which I am best acquainted. Our experience here is duplicated in many of the other schools of the American Mission, in the grades to which their courses carry their students. In the College we have at present ninety-six hours per week of instruction in religion and morals; taking the time of four teachers. Most of our students take five hours per week in religion. None of them take fewer than three hours. Examinations are held and grades given in religion as in other lessons. In the primary, kaffaa and baccalaurea examinations our students take a high rank. The Government courses say to us, "This must ye do", our missionary purpose adds, "We must not leave the other undone".

(b) While much can be done through indirect methods, we cannot depend entirely upon the general religious character of the school, and here and there contacts.

(I) Such a method gives no order and system to our teaching, and demands a confidence in the unordered and unplanned in religion which we do not show in connection with other subjects.

(2) Those students who are most in need of religious instruction are often the most clever at dodging religious influences and contacts which are not required.

(3) That large requirements in religious instruction do not surfeit the students with religion is evidenced by the numerous voluntary religious meetings and activities carried on by the students of Assiut College. In these services and activities a large proportion of students share. That the required lessons and services are many is clear from the fact that the student who completes the nine years' course of the primary and secondary departments of the College takes a minimum of 1336 and a maximum of 1624 hours in the study of religion and morals; in addition to attendance on 524 preaching services, 324 Sabbath School sessions, and 324 Saturday evening prayer meetings. The attendance is large at the voluntary meetings of the Y.M.C.A. and the Christian Endeavor Society. It is noteworthy that those students who take the maximum hours of religious instruction show the greatest interest in the voluntary religious activities of the school.

2. Such instruction is positively needed in order to round out the education of our pupils. In England and America we have the example of the Church, the home and the community being pressed in desperation to meet the situation developing from the neglect of religious and moral education in our schools. Advance in morals and religion in our home countries has not kept pace with the advance made in subjects directly taught in the schools.

3. This instruction gives depth and stability to our work, and consolidates its results.

4. A place in the regular program of lessons gives standing to the subject of religion, and causes the students to realize that the management of the school considers it important.

11. If we feel that religious and moral instruction is desirable, how can we move most successfully against the current of popular demand, and the strong winds of established custom? Nothing will be so effective as a definite rule adhered to absolutely without exception. The individual school will often be helped by being able to show to its patrons a statement from the Mission Society making it clear that the school is obliged by the Society to require instruction in religion and morals. Prospective students and their parents are accustomed to respect orders sent out from a central authoritative body. So long as the head of the school shows any signs of wavering, or makes any exceptions whatever, the parent or student may argue. When it is understood that the head of the school is also under authority and that no exceptions are made, the argument will probably cease. We always have the encouragement of the fact that Egyptian parents, in general, appreciate and respect religion; and that many of them deplore what they consider the decline of religion in Egypt. An occasional Mohammedan father will lament strongly the lack of attention to religion in Government schools; and some may even say that they prefer a school which gives a high place to religion, even though the religion taught is not their own. A reasonable program of religious instruction consistently, tactfully and conscientiously adhered to will after while

be considered by school patrons as a settled part of the school's program, - no more subject to discussion than the other lessons of the curriculum.

111. Factors in Religious and Moral Instruction.

A. The Teacher. The essential qualifications of the teacher are two:

1. A vital Christian experience and a growing manifestation of the fruits of the spirit in his life. "The Teacher and the truth taught should leave the impression of being of the same pattern." As the teacher looks to his pupils he must be able to say with the Great Teacher, "For their sakes I sanctify myself."

2. To the evangelistic spirit should be added scientific pedagogy. Neither of these qualifications can quite take the place of the other. It is cause for concern that students of our missionary educational effort should point out that pedagogical methods in the teaching of arts and sciences are in general superior to those employed in the teaching of religion.

It would of course be wholly disastrous if, in the teaching of religion, we should depend too largely on system and rule. Religion is life; and in its teaching, more important than professional equipment, is a first hand and living experience of what religion is. However, the teacher's religious experience and fervor should be able to make use of the very best possible methods of instruction.

B. Aim or Objective in the Pupil. In his book "How to Teach Religion" Betts gives the aim in the pupil as:

1. Fruitful knowledge.
2. Right attitudes.
3. Power and will to live rightly.

The ultimate objective in our religious instruction is a vital religious experience, and the giving of the life to the Master. I once attended a school in which one of the professors used the following words in the petition which he presented for the students in our service each Sabbath morning: "May they be men of true faith, sound learning, enlightened experience and service vision." The teacher of religion may well offer this prayer for his students. Our instruction should be such as will lead to organized and cooperative effort in the cause which we present.

C. Subject Matter, Our curriculum in the College includes a large amount of Bible study with lessons in Old Testament history and studies in the life and teaching of Christ and in the life and teaching of Paul. In the Preparatory Department the Westminster Shorter Catechism is studied, and memorized; while in the Collegiate Department additional courses are given in ethics, church history, evidences of Christianity and comparative religions.

In our Bible study we attempt to suit our material and the

method of its presentation to the ages and abilities of our students. We try to give our students, as a writer on the subject has suggested, "a right conception of God, a knowledge of the life and personality of Jesus, a knowledge of the history and present activities of the Christian Church".

IV. Problems and Methods of Instruction.

Assuming the practice of the general rules of pedagogy, there are certain problems and dangers that are peculiar to the teaching of religion; among these are:

A. The difficulty of providing an advancing curriculum of lessons, and of securing fairness in grading while it is not possible to hold entrance examinations in religion. Students from other schools enter our upper classes without prerequisites in religion. This forces us to make each term's work a unit in itself.

B. The question of raising points of difficulty in religion which have not occurred to the students, but which we fear they may meet soon after leaving the College. This problem is most perplexing to those of us who come from abroad. When we take pains to meet the doubts and difficulties that were most real to us in our student days, we may only be raising for our students new questions with which they would not otherwise have been troubled.

C. The problem of presenting the truth forcefully and convincingly without giving offense to the Muslims, Copts and Protestants who are found in our classes.

D. The scarcity of suitable textbooks and reference work in Arabic. This difficulty is very real. No agency has done much as yet in the preparation of satisfactory textbooks in Religion and Morals. Mere translations will not suffice.

E. The danger that the real, practical application of the subject matter may be missed. After teaching the lesson of the Good Samaritan to a class of Egyptian boys, I asked them in the examination to give the principal practical teaching of the narrative. My confidence in the way that I had presented the lesson was considerably shaken when a large number of the students wrote: "This parable teaches me that my neighbor is the man who helps me".

It is very easy for the subject matter to become an end in itself, and to spend our effort in teaching facts which do not play any part in shaping the ideals and directing the conduct of our students. Our success consists in making strong, mature Christians; and can be measured only in changed purposes and lives.

In our teaching of religion we meet not only with problems, but with encouragements. Our regular, systematic religious lessons have a large share in the preparation of our students for the appeals that come to them for surrender to Christ and for devotion to His service. While our religious instruction helps to extend the Church, its greatest service is probably shown in conserving, strengthening and improving the

membership of the church. A great store of religious knowledge is made available for future growth and future service. The evangelical pastors and teachers of Egypt know their Bible and its teachings. Extensive Bible study on the part of its ministers and its educated laymen has given depth and power to the life of our Egyptian Church. Students of different denominations and of different faiths learn in their classrooms to discuss religious questions without rancor. Students bear frequent testimony to the help that they have received through their religious lessons; and teachers see changes in life and conduct follow the instruction of the classroom.

Most gratifying and encouraging are the zeal and ability with which our College teachers undertake their work in their religious classes. Lessons in religion add to programs that are already crowded and spread more thinly salaries that are already small. Yet I believe I am safe in saying that no Christian teacher in Assiut College would vote to have his schedule of lessons made smaller, or his salary increased by a diminution in the College program of lessons in religion. Just recently an Egyptian teacher came to me asking to have three hours added to his teaching schedule, that was already full, in order that one of his classes in religion might be divided into two sections; thus providing a better opportunity for attention to the individual needs of the students.

We do face difficulties and problems in our efforts to continue a large schedule of lessons in religion; but we believe that the results are worth more than the cost, that our encouragements overbalance our difficulties, and that the strength of the Everlasting Arms is with us.

Extract from a letter written by Mrs. J. E. Williams from Nanking, China, under date of November 28th, 1926, to the West End Church, New York City:

* * * * *

This letter is free from any flourishes--just an outline to bring us up to date. Never have we needed so deeply your prayers, for we know that now the road is very uncertain ahead. Nanking is under strict military law. The curfew rings at ten o'clock and after that no one is allowed on the streets. The old city broods and waits. Nanking is the next target for the war, the great political plum that all hope for. We are between the north and the south. One general has fled. The troops of the north are just across the river. We all keep quiet, but there is a great anxiety in our hearts--not for our own lives so much as for the innocent, helpless people whom we love so dearly.

"Blindfolded and alone we stand
With unknown thresholds on each hand,
The darkness deepens as we grope,
Afraid to fear, afraid to hope;
Yet this one thing we learn to know--
Each day more surely as we go,
That doors are open, ways are made,
Burdens lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfil."

Faithfully yours,

Lillian C. Williams.

Copy of letter written by Mrs. J. E. Williams received April 2, 1927.

March 9th, 1927.

Dear Mrs. Dimock:

* * * * *

We have had a very dark anxious winter in Nanking, with civil war on every side.

Just now Nanking broods and waits in ominous silence for her hour of crisis. Chang Chung Chang's army occupy the city. He is the tupan from Shantung and is the most feared and hated military chieftan in all China.

The Southern army is very close to us, and we do not know what a day may bring forth.

We are waiting for consul's orders to go out, the women and children only, the men will stay to watch the property. It may all be passed by and we may be able to stay on in our homes. Mr. Williams has just come home from the hospital where he has been for eight weeks, with an infected ear.

March 10th, another peaceful night for our foreign community. We dare not think of the suffering of the poor people. We think the battle, when it comes, will be outside the city, but no one knows. We are not afraid of our personal safety. The college goes on with full enrollment.

2
[Spring has come, and the sky is blue. The violets are blooming, sweet and fragrant under the South Wall, and my bulbs tucked away last November are full of buds. We trust God, and go on with our work. China is worth all we can do for her.]

Sincerely,

Lillian C. Williams.

C O P Y

1 Young Allen Court
Shanghai, China

March 31, 1927

Mrs. J. E. Williams,
c/o Mrs. R. C. Beebe,
Shanghai, China.

Dear Mrs. Williams:

My husband and I saw you come off the tender last Sunday on the Bund, and I was tempted to say to you how sorry we felt over the tragic events at Nanking, but was restrained by the thought that your sorrow was too much for me to intrude at that time. We both feel the suffering with you very deeply, for he knew Dr. Williams slightly and esteemed him as one of the best friends of China.

I have just heard from some friends with what sublime courage you have risen to this crisis in life and how sweetly you are facing the crushing tragedy of your husband's foul murder. I wish you could feel or know how deeply indignant the best people of China are over the incident and how aghast they were in the learning of the details. All those that I know have expressed themselves as sympathetic and wish they could join in some message of sincere condolence, if it could somehow appear not to be impertinent.

I trust that you will receive this message of sympathy in the spirit in which it is tendered, and if it could express even a little the great sorrow and contrition that so many Chinese have, it might console you and your family.

We pray that God will support you and bless you all and somehow somehow make up a little for your untold sufferings.)

Sincerely and faithfully

(Signed) Anna Kong Mei
(Mrs. H. C. Mei)

THE UNIVERSITY OF NANKING

Nanking, China.

20 Museum Road, Room 526,
Shanghai, China

May 11, 1927.

Dear Friends:

Mr. Clemons left last Saturday for home via Suez on the 'S.S. President Garfield', and before he left he went through a number of letters that have come to us mostly from Nanking from Chinese teachers, alumni and students and copied out the following excerpts which suggest some of the events and impressions of the past five or six weeks, and which make up the principal part of this letter. The last few paragraphs contain some items of general current interest.

Nanking, March 30.

'This letter will serve as a sympathetic representation to express our sorrowfulness at the most unfortunate, unexpected and terrible accident which happened to you, as well as to all other foreigners in Nanking.

'Everyone of us and even some of the military men themselves are sorry about this ignorant action of killing and looting our foreign friends, so I think your sacrifice this time will serve as a good teaching to them for the future.

'With regards to the school, we are still in the position of uncertainty. That is, it may either be taken away by the Kuomintang, or at least several members of the Kuomintang will be inserted into our committee, which was appointed by our President when he was here. At any rate, every member of the faculty is still on his duty; no one actually leaves the school. Everyone of us has already decided to live with the school.

'We are extremely glad to do all work which you want us to do for you; but so far as I know all of the foreigners' homes are occupied by soldiers, horses being all around the buildings; no single table or chair is unbroken, except at Messrs. Griffing's and Lowdermilk's.'

Nanking, April 7.

'As to the school, the committee thought it would be unwise to delay the resumption of classes. If we do delay the students may claim to have their tuition back and soldiers may come to lodge at any time. However, if we do open the school right now, we must reorganize the committee which was appointed by Dr. Bowen. After much deliberation, the committee are quite willing to offer themselves to be reorganized, if there is no objection from Shanghai.

'There have been many rumors about the arrest of one member of another of the faculty. But they are simply rumors spread by a few persons either intentionally or carelessly. Personally, I believe they are without foundation.'

'We hope to start classes next Monday. Everything in college goes on as usual. The soldiers living in the Gardens are getting better and those living in Bailie Hall will go away this afternoon. I hope no new ones will come.'

Nanking, April 9.

'The soldiers are still coming and going. Last night we had to house about 1,000 of them. They are occupying the Chapel, the guest room in Severance, and the gymnasium. About 100 of them rushed out to the Sericulture Building and no one could stop them. However, the officers have promised to remove them not later than tomorrow. Everyone of us has tried our best and we feel quite exhausted.'

'General Chiang came this morning. The situation may be changed at any time. But for the present we still do not know what will happen, and we have to face problems from all sides.'

Nanking, April 13.

'The school opened on this Monday and all classes began at the same time. Though the students have not all come yet, we hope they will come soon.'

Nanking, April 13.

'We have many people to buy our silkworm eggs now. We are going to start our silk work, but the building has soldiers occupying it. We asked them to move out several times. They have always been reasonable and willing to listen to us, but they have not moved out yet. I think it will not be long before they will move out for us.'

Nanking, April 13.

'The previous two weeks I have been busy with the herbarium as well as with departmental affairs. Little damage was done to the herbarium during March 24th, which was an unusual day. We are now attempting to carry on all the biological teaching work as scheduled. If nothing unusual happens again, I think we can arrive at a successful end of this term. Most of the members of the Biology Department are here in school now and are busy with their work. The school is now in a condition which seems to be rather promising.'

Nanking, April 15.

'During the past rainy days labourers of the Gardens are cleaning the rough seeds. During good weather they are doing "out planting."

'I felt and am feeling dismay since your departure. I wonder what the Gardens will be after June.'

Kiukiang, April 15.

'It is shocking news to all of us that you have gone through the hard experiences of life in the tragedy at Nanking. I am very much ashamed that my own people did treat you, my unfailing friends, in this inhuman way. How much I wish to have a part in rescuing you from the danger. We are happy to tears that you have got out of it safely. God will rest your heart in His Love.'

'Dr. Williams' death is a great shock to all of us - that such an honored, endeared Vice President should meet his end this way! His blood I know will stir up many young people to tread fearlessly for Jesus Christ the way which Dr. Williams unflinchingly went through.'

'The way of love is tediously long, but victorious eventually. We all believe that the love of Christ will finally win out. God will preserve every drop of sweat which you shed for His work. Do not feel discouraged, please.'

Nanking, April 18.

'The school has resumed its work since last Monday. The attendance is increasing daily. The Ginling girls and the Southeastern students want to join our classes.'

'Whether the University will continue or discontinue is a more serious question than my personal problems. No matter how we solve our personal problems, we hope the University will succeed to continue.'

Nanking, April 18.

'I think you have heard of the great change made in the Short course. Yet I am still doing the best I can for the students. Some are still here. Some have gone back already. Some still hesitate as to what they will do.'

Nanking, April 19.

'Recently a great reform has been made by the real Nationalists. They are going to clean up the leading members of the communist party and try to centralize the power and rights under the hands of the real Kwohming Party. Now many of the earlier officers in Nanking have escaped and new persons have taken their place. It seems to me that the policy of the Kwoh-ming Party is going on along the proper channel.'

April 20, Nanking.

'I hear a rumor, the University is to be closed. I do not know how it will turn out. But we do feel that it would be a great pity if the University is to be closed.'

Nanking, April 22.

'We think the decision made by the recent Board (of Managers) meeting is very satisfactory for the time being. The idea of three committees for the three University groups is excellent and wise.

'The Library is still open daily. The readers are increasing.

'The Nanking Alumni met last Wednesday and decided to meet again as soon as the report comes from Shanghai. They wish to do something to help their alma mater.'

Nanking, April 23.

'The conditions in Nanking have improved very much during the last three days, except that the city people still hear the cannon sounds a few times each day from Pukow. There are not doing any damage as far as the city is concerned.

'Both the students and the teachers are coming back more and more from all directions, with the exception of communists. Our laborers arose last week, influenced by various rumors which came from some one who has connection with them. So I made several speeches before our labourers. So far as I can see the minds of our labourers are refreshed a little bit, as is indicated by their work.

'The cotton planting began last Tuesday, and I hope the majority of the general stuff will be finished this week. The experimental stuff will be planted not before the middle of next week because of the wetness of the land.'

Nanking, April 23.

'Nanking is becoming quiet and the communists are being removed. The fighting at Pukow is still going on, as we occasionally hear big guns from the direction of Hsiakwan. The faculty residences are still occupied by soldiers, but since our University reopened all soldiers have moved out from the school buildings.'

Nanking, April 24.

'We are carrying on all the field experiments and herbarium work. We shall be glad to report to you from time to time the results of those experiments.'

Nanking, April 25.

'The military are trying to take over the hospital as a military hospital for the time being. The damage of the hospital is great

Nanking, April 25.

'It gives me the greatest sorrow that has ever happened in my life in seeing my most valuable and enthusiastic adviser and my most valuable instructor separated from me. Had this terrible

accident not have happened or, selfishly speaking, not have been encountered by Nanking dwellers, we should all be as joyous and progressive as before. It was the most fearful and disastrous minority that hurt the innocent majority!

'On that very day of your departure from the University I could not utter any words which might console your heart somewhat. Now it occurs to my mind after these few days of quietness that it should be done, although anybody will think that it should be too late. I don't know what serious choices of policy are to be made by our government. However, I believe that righteousness must ultimately rule the world. Friendship and sympathy must forever last. I shall pray God for you who are my Christian friend all the time.'

Nanking, April 26.

'I hear that the hospital has been completely occupied as a military hospital for wounded soldiers. I imagine there must be a great deal of damage.'

Nanking, April 26.

'What can I say that will in the smallest degree express my sorrow and regret! The terrible things of Dr. Williams' death and your departure occurred, and I was so shocked that I could not realize what was happening. But I know that you feel as I feel, that the departure is but for a while, and that in a future more peaceful state you will come back to Nanking again -- I do hope so.'

Ningpo, April 26.

'From the advertisements that appeared in last Sunday's issue of the 'Sin Wen Pao' I learn that the University of Nanking is still in session. Yet I do not know what will the incorporating Missions do next term. Will they withdraw their appropriations? Or will they continue to send their appropriations in spite of the March 24th incident?

'In last Friday's issue of the 'China Times' there was an account of an interview of the reporters with Miss Faith Williams, daughter of the late Dr. J. E. Williams. In that report Miss Williams said she wishes to return to the Orient to work. That certainly would win the hearts of the Chinese people - the few soldiers that took part in the Nanking affair are excepted!'

Nanking, April 27.

'I am very sorry that such a terrible thing happened to you on March 24th, our dearest friends.'

'After receiving your letter regarding the two books, I have gone through the desk and could not find them. The books collected from all of your homes are piled high as a hill. The Librarians have no time yet to go over these books, so I did not go over them.'

Nanking, April 30.

'Everything is going on very nicely here and I hope to see you folks coming back soon.'

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The situation in the University is about the same as when I wrote last. Students are continuing to come back into the College and there are well over 300 now in classes. Some of the Ginling girls are also enrolled. A large number of Southeastern students wished to enter, but very wisely this was refused as a group of 50 to 100 would have made a sufficiently strong clique to cause endless trouble. The Model School is still running, but the Middle School has not yet been able to get under way, although they are still hoping to get classes started. The hospital has been taken over by the military medical authorities. It has been impossible to get the Hospital Administrative Committee as appointed by the Board of Managers to function and it will be a considerable time before we can get back control of the hospital. At least that is the way the situation looks to me now.

We have made as careful estimates as we could of the losses sustained by the University and faculty and they are as follows: Property losses will be at least \$150,000 Mex., including the five buildings which were burned. The personal losses of the members of the faculty will be about \$400,000 Mex. We will probably lose about \$10,000 Mex. in unpaid and uncollectable tuition fees. Refugee expenses in Shanghai will be about \$5,000 gold. It took from \$20,000 to \$25,000 gold for travel to get the staff back to the States, and then there will be the future salaries and allowances of the University staff to be met. So all in all, you will see that the University losses have been very heavy indeed. As soon as we have exact figures on the various items, we shall forward them to you.

The city of Nanking from all we can gather is still in a good bit of a mess. All foreign houses that were previously occupied by foreigners have from all accounts been completely looted. Dr. Richardson told me last night that Dr. Rowe's house would have to be rebuilt from the ground up; that not only had all the woodwork been taken out, but that the soldiers were now selling the bricks. The estimate for repairs on Stanley Smith's house is placed at \$6,000 which means practically a new house. One of our University houses had 61 windows and screens removed from it, and these illustrations are evidently quite indicative of the thorough destruction that foreign property has undergone. Evidently no very great damage has been done in the city by the cannonading between Pukow and Lion Hill. The Hsiakwan bund is lifeless. The Nanking merchants, I understand, are boycotting the Central Government notes which they say are no better than the Fengtien 'piao'. On the other hand, a letter from Chow Ming-I indicates that all our extension

men were out in the country this past week, but the people are very much excited and it is very difficult to do very much work. The military situation in general is more complicated than ever. Chiang Kai-shek's great weakness seems to be in the fact that he has not been able to get very many civil officials to come out and join his government. On the other hand, C. F. Liu told me yesterday that a reputable group of citizens here in Shanghai was organizing a drive to sell \$30,000,000 worth of bonds to the people as their share in the revolution - and so it goes. Shanghai I am glad to say is safe and were it not for seeing the barbed wire and the presence of so many soldiers, one would have no reason to think we were not living in perfectly normal times.

We are expecting Dean Kuo and Dean Chen in Shanghai some time this week or early next week with the budgets for 1927-28 and with an outline of the plans for next year. I hope that in my next letter I can report more recent and direct news from the University.

I hope that you will let us hear from you from time to time as we are anxious to keep in touch with all of you who are now in the home-land.

With kind regards and best wishes, I am

Yours very sincerely,

John H. Reisner.

JHR:bmg

Extract from letter from - Mary B. S. Mills -
On board the S.S. President Madison - En route to San Francisco
Dated April 9, 1927

// "The next morning our Chinese friends began to arrive, and I never saw such an out pouring of sorrow and of love. From the lowest servants to the highest university professors they came with tears pouring down their cheeks, so ashamed of what their own countrymen had done to their beloved foreign friends. They came bringing food, money, everything they could think of that we might need. Our little coolie who had run over to warn us the day before came in ~~xxxx~~ in tears asking, "Are you all right? How are the children? Where is Shipley?" and wasn't satisfied until he had seen and put his hands on each of the children in turn. Our other coolies brought two tins of milk for fear the children weren't having enough to eat; our devoted old amah came and refused to go away, but trotted around after the children all day. Our cook came in his turn, telling how he himself was sick because of it all; our tableboy brought Chinese bread and real American apples for the children.

That day no one was ashamed of showing their emotion and anyone who ever has thought the Chinese are stolid and unfeeling should have seen them that day. Tradesmen came up and grasped our hands and gazed deep into our eyes; over and over they said, "We never could have imagined that this would happen" - or "We are so ashamed of our country." It was a bitter day for them for they honestly loved us, and they couldn't understand any more than we the sudden attack on us, their friends. The students from the schools and the teachers thronged in through the day to see those they knew especially and tell us all how sorry they were, and through it all there was the most wonderful atmosphere of love and trust.//

Through that Friday negotiations had been going on between our committees, the students, and the officers, and finally arrangements were made through the Chinese Red Swastika Society for guards to escort us to the river; we were put into carriages and finally reached the American gunboats at about six in the evening. The next day we were taken to Shanghai.

I wish I could put words into what those Chinese friends of ours of all classes did for us, first in warning us of the danger, then in pleading for us at the risk of their own lives, running hither and yon, negotiating with the officers, bringing us food - everything that could be done they did; and had it not been for all those people I am sure we would have been massacred. We all feel that Dr. Williams' death saved the lives of the rest of us, by arousing the students to the danger that threatened us.

It is my earnest hope that wherever people talk of the Nanking trouble they may remember to distinguish between the Southern soldiers from outside who attacked us, and the Chinese, that great body of them, who risked all they had, property, money, and lives, for our sakes. And I have learned more than ever before the power of love. Wherever we are, Nanking will always mean to us, not only the home we loved where we had so many Chinese friends, but the place where we learned how great Love can be. Through it all the spirit of God was with us, and we know that His Spirit is still with those dear ones in Nanking, helping them through all the trials that they may have to face."

From letter - J. H. Reisner - dated Shanghai, March 31. 1927

"I do not want to close this brief note without expressing our deepest appreciation for the service rendered to us by our Chinese friends. Had it not been for the help of hundreds of them, including teachers, students, servants and neighbors, our tale would have been quite different. Their courage, their acts of love and sympathy, their help in many ways and their placing their lives in danger time after time merits only our highest praise and deepest gratitude. I do not know of any place in China where you will find a finer, more loyal group of Chinese than we were associated with in Nanking."

"I have been unable to find a single bit of resentment on the part of a single missionary of all those who went through the ordeal in Nanking and certainly that expresses my own feeling toward those we left behind. Everything that we had was looted and we shall have to begin all over again, but with our lives safe these other matters sink into a background that it is difficult for any one to appreciate who has not had our experiences. We are here in Shanghai in the hands of friends and I hope we shall have word of a more cheering nature to send to you before long."

From - J. B. Guffing - "The Looting of Nanking - Summary of Incidents."

"All classes of Chinese in Nanking, teachers, students, farmers, rickshaw men, and even beggars heroically risked their lives and gave of their substance to appease in any manner the savage fury of the invaders."

From - "Notes on Nanking" By Harry Clemens - dated March 27, 1927

"It cannot be reiterated too often that again and again our Chinese friends and associates risked their lives to get help to us. Several of them were shot at; and several, we fear, distinguished themselves so much in our behalf that vengeance may later come upon them at the hands of the anti-foreign forces in the Nationalist party. A number of the college teachers put their ready money into one fund and paid out ransoms to save foreigners. We learned afterwards that one of the pastors of the city had got about among wealthy men and merchants and had in a few hours promises of a ten thousand dollar fund for general ransoms.

"But work as our Chinese friends did, their efforts had to be exerted over and over again. Meantime, our homes were being thoroughly looted - everything carried out and the very boards broken and ripped up."

"Friday, March 25th, was a day never to be forgotten because of the wonderful kindness shown us by our Chinese Christian friends and students. All day groups of teachers, students, friends and servants came. They were heart-broken because we were being forced to leave. They brought baggage they had risked their lives to save during the looting: they brought their own good coats and gave them to people who had been robbed: They brought food, handkerchiefs, towels and soap they had purchased for us even though they were not sure of ever having another month's salary."

From letter from Miss Anna Moffet - dated March 30, 1927 - The Country Hospital
Shanghai

"I had wonderful care and love just showered upon me through it all, even that first awful day in Nanking, when Miriam and I lay hidden all day under a pile of straw in the mat-shed where the workmen live who were building our new dormitory, and listened to the utter destruction of everything in the School compound, except that mat-shed. Old, common coolie workmen, many of whom we'd never laid eyes on before, protected us and cared for us as though we were their own children, brought us food time and again in their own coarse earthenware bowls and fed us with their own dirty chopsticks, and brought covers from their own beds to cover us up and keep us warm with. And our own servants and the teachers, the Elder in the church and several others, risked their lives to come and see us and tell us not to be afraid. Poor dear things, the tears just rolled down their faces they were so ashamed and crushed."

Tigers, Missionaries and a NEW BABY

*Two Motion Picture Men Find Human Life
Thrilling in Jungles of Siam*

By MERIAN C. COOPER

[This tribute to our missionaries is offered by a well-known traveler, explorer and author. Major Cooper was in the World War as a captain and later as an aviator. Subsequently he was Lieutenant-Colonel of the Polish Kosciusko Squadron and was a prisoner of war in Germany and Russia. While fighting against Russia he met Ernest B. Schoedsack. These two traveled widely in the Orient and made the motion picture "Grass." Their latest picture is "Chang" made in the jungles of North Siam. The pictures accompanying the article were made by these motion picture artists and are generously given to the Magazine.]



MERIAN C. COOPER

THE little town of Nan is cut away from the world by two great stretches of jungle hills. It is six days' journey on horseback to the nearest white settlement where a small group of Danish teak foresters reside. The narrow, rough trail to Nan leads through the thick forests over the jungle mountains and across fifty-nine rivers. It would be hard to find in all Siam a place more isolated. In this jungle town of Nan, beside the broad, swift flowing Nan River, live four white missionaries, and it is about them that I wish to write with both admiration and gratitude. Their names are the Rev. Hugh Taylor, D.D., Miss D. Irene Taylor, Douglas R. Collier, M.D., and his wife, Mrs. Mary M. Collier, M.D.

Christian Lives of High Courage and Great Resolve

I wish to write with admiration because living the life they do, cut away from all the pleasures and social relaxations of the normal life



THE VILLAIN OF THE JUNGLE

of white folk amongst an alien people, still they have maintained with high courage and great resolve their Christian lives. I wish to write with gratitude because to two American strangers—Schoedsack and me—they showed courtesy, good will, and hospitality such as one is more apt to read about in books than to find in actual life.

Jungles, Tigers and a New Baby

It was one day in October that I first came to Nan. My partner, Ernest B. Schoedsack, had preceded me. I was down at Bangkok arranging for papers when the news came that Mrs. Collier was about to become a mother. Now in Bangkok there is also a missionary colony, among the leaders of which are the Rev. and Mrs. Marion B. Palmer. Mrs. Palmer does not live an athletic life; she is the mother of a family and an American housekeeper in a strange land, as well as being a teacher in the Bangkok Christian College. I have known

many, many women who, upon receiving such tidings, would just have sent back a greeting of good wishes. But not so with Mrs. Palmer! Despite these jungle mountains and the rocky trail and the many river crossings, she cheerfully decided to leave immediately for Nan. She and Mr. Palmer were kind enough to let me join in the journey. Mrs. Palmer and I went to Prae and from there, during six days on horseback with our carriers behind us, we worked our way across the mountains. During all that journey under the burning tropical sun, Mrs. Palmer never uttered one word of complaint. She was cheerful and encouraging, light-hearted and always ready to press on to that place in the far-off jungle where her fellow worker needed her—the very next day!

No Amusements—only Tigers

It is that heroic spirit of self-sacrifice and of cheerfulness in the face of danger that first gave me admiration for the missionaries of Siam. Danger, because part of the country traversed is tiger-infested to such an extent that any town woman would shudder at such a journey! I soon found out that not only Mrs. Palmer possesses this spirit, but so do all the missionaries of Nan. There are no amusements, no motion pictures, no music, no places where they may meet with their fellows, no companionship with other white men and women. Only their work! But with cheerful hearts and fine spirit, day after day, week after week, month after month the missionaries of Nan carry on their work.

Carpenter and Evangelist

I have never known, in a life spent mostly in traveling, a white man who is more respected by an alien people than Dr. Hugh Taylor. He is not young; indeed, he must be in his sixties, but he finds no reason to shirk his endeavors. With his own hands he teaches the Siamese people carpentry work, house-building, brick-making, masonry, and many other useful occupations which make their lives easier and more cheerful. Nor does he neglect the teaching of the religion which brought him to Siam thirty-eight years ago. His little church in Nan is ideal. To his people he is really a father and adviser. I have never seen a man more

completely trusted. It was an inspiration to be with him. Every year he rides for two months or more on a long evangelistic journey, alone except for his native followers, to carry the Word to the natives of the far-off jungles where a white man is rarely, if ever, seen. I am not a churchman myself, but from such a noble character, living out the beliefs of his heart and exhibiting such a spirit in the face of great difficulties, I could not but receive inspiration and hold high admiration.

What is true of Dr. Taylor is true of his splendid daughter, Miss D.

Irene Taylor, who is head mistress of the girls' school at Nan. Though she has none of the joys which are supposed to make up the happiness of young women, she is always cheerful and always at work among her girls. I have never seen school children which were more contented or better handled. Dr. and Mrs. Collier, too, carry on their work in splendid fashion. Dr. Collier's surgery is marvelous to the native people. Mrs. Collier, also a doctor, is his able assistant. It is impossible to



BIMBO AND LITTLE SIAMESE GIRL
Characters in the motion picture "Chang"



SIAMESE BROTHER AND
SISTER AND WATER
BUFFALO

The buffalo is used on the rice fields. This particular animal was later killed by a jungle tiger while the little family slept.

exaggerate the splendid work of these two gallant young Americans.

Perhaps it may seem that I am inclined to praise every one. Indeed it is not true. I have often written with a bitter pen, but of the missionaries of Nan, to speak the simple truth, one must praise, because of their work and character. Schoed-sack and I found in our interpreters and workers—converts—that Dr. Taylor's efforts had borne much fruit.

More About Tigers

There is one other thing I must speak concerning the life of Nan. It is of the tigers. These missionaries of Nan really live in one of the worst tiger districts in the world. Some of their own Christian converts have been killed by tigers. These beasts have been killed in the streets of Nan itself. Dr. Taylor himself shot two not far from his house, near the missionary compound. Yet this danger has never deterred the missionaries from their work. They have kept steadily on, courageous, unafraid.

New Missionaries Sail

By FLOYD SHACKLOCK

AMONG the several signs which point to an increasing interest in Christian missions abroad is the fact that the number of new missionaries sailing in 1928 exceeds those sailing in 1927 by over one hundred. This is the first year since 1920 to show an increase over the previous year. In spite of a few exceptions among the various sending agencies, it appears that in general the foreign mission boards are less hampered by finances than in previous years.

Outgoing missionaries last year numbered 667. Yet it must be remembered that even these 667 new missionaries who did sail in 1928 are not enough to maintain missionary personnel abroad at the present totals. Conservative estimates state that at least 1,500 new missionaries are needed annually to make good the inevitable losses, due to retirement, ill health, and other causes, of the total Protestant mission forces of about 30,000 missionaries. In the past, North America has furnished over four-sevenths of that total. This means that at least 850 new missionaries will be needed each year from North America if our boards are to maintain their present missionary forces. However, the average for the past three years has been twenty-eight per cent below the required replacement number.

A study of the Student Volunteers who

sailed last year shows that the average age of the new missionary is over twenty-seven years. The average time elapsing between a decision to enter Christian service abroad and the departure for a foreign field is five years. Thirty-eight per cent of the total are men, nineteen per cent are married women, and forty-three per cent are unmarried women. Twenty-four per cent are graduates of a Bible or Missionary Training School, although some of these are college or university graduates as well. Forty-three per cent are direct from colleges and universities, while sixteen per cent have continued through theological seminaries, eight per cent are medical graduates, including both men and women, and nine per cent are nurses.

Readers of the BULLETIN will be glad to know the names and destinations of the Student Volunteers. Of the total group of outgoing missionaries, two hundred and sixty-nine, or over 40 per cent, were fully enrolled Volunteers. Some of the others are married to Volunteers. Many of the rest have attended and participated in Student Volunteer local group meetings, state conferences, and quadrennial conventions. A few names in this year's list are those not included in previous records. Possibly some names of last year's group were not reported in time for this list, and will be printed later.

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Sailed Volunteers—1928

Abbreviations have been used as follows:

C—College of Liberal Arts.
H—Hospital or Nurses' Training School.
M—Medical College.
N—Normal School.
S.R.E.—School of Religious Education.

T—Theological School or Seminary.
Trs—Bible, Deaconess or Missionary Training School.
U—University.
*—Volunteered at.
†—Volunteers who sailed before 1928, but reported for the first time.
‡—Short-term Missionaries (3 or 4 years).

NAME	INSTITUTION	FIELD	MISSIONARY SOCIETY
Ackerman, Martha Ursala	*Bible Institute Trs.	Hawaii	
†Adams, Dorothy Dick	*Northfield Trs., Wooster C.	Korea	Independent
Alexander, Rev. Addison M.	*C of Emporia, McCormick T.	Chile	Presbyterian in U.S.A.
Alexander, Solena Rose Detrick (Mrs. Addison M.)	*Wichita U.	Chile	Presbyterian in U.S.A.
Allen, Dorothy Bryant	*Oberlin C, National Kindergarten and Elementary C	India	Congregational
†Almore, Virginia Blanche Thompson (Mrs. George)	*Moody Trs., Nat'l Trs.	Latvia	
†Anders, J. Clarence (Dr.)	*Moody Trs., Wake Forest C.	Africa	Baptist, South
†Anders, Carolyn Loring (Mrs. J. Clarence)	*Pomona C.	Africa	Baptist, South
Anderson, Irene F.	*Western Union C. Froebel Trs.	Japan	Evangelical Church, Women's
Andrus, James Russell	*U of Redlands, U of Calif.	Burma	Baptist, North
Andrus, Margaret T. White (Mrs. James Russell)	*U of Redlands	Burma	Baptist, North
Anthony, Bryron Kenneth	*Yale U	China	Yale in China
Archibald, Margaret M.	*Southwestern Presby. U, Birming- ham N, Peabody C, Howard C.	China	Presbyterian in U.S.
Backus, Gladys Estelle Rada- baugh (Mrs. Reno W.)	*Dakota Wesleyan U	China	Methodist Episcopal
Backus, Dr. Reno W.	*Dakota Wesleyan U, U of S. Dak Rush Medical C	China	Methodist Episcopal
Badeau, Rev. John Stothoff	*Union C, New Brunswick T	Mesopotamia	Ref. Ch. in America
Barber, Miriam L.	*Mt. Holyoke C	India	Congregational
Barnes, Rachel Peirson	*Middlebury C	India	Congregational
Barnett, Bernice Elizabeth	*George Peabody C, Bethel C	Colombia	Central Amer. Mission
Barrows, Ranslear	*Wheaton C, U of Arizona	Costa Rica	Cumberland Presby.
†Bartel, Susan Schultz (Mrs. Loyal H.)	*Moody Trs	China	China Mennonite
Beck, Dr. Frank Spurgeon	*Northwestern Medical S, Dakota Wesleyan U	Bolivia	Methodist Episcopal
†Bennett, Mrs. May Wallis (Mrs. Fred F.)	*McMaster U	Bolivia	Canadian Baptists
Bergsten, Selma	*Moody Trs	Abyssinia	Sudan Interior Mission
†Berkey, Mrs. Margaret L.	*Nebraska Wesleyan	China	Methodist Episcopal
†Bierenga, John	*Union Missionary Trs.	Africa	Sudan United Mission
†Bierenga, Henrietta Wendelaer (Mrs. John)	*Union Missionary Trs.	Africa	Sudan United Mission
Black, Jean Lorraine Hall (Mrs. Harold Chittenden)	*Muskingum C	Abyssinia	United Presbyterian
Blake, Everett Carl	*Pacific Trs, U of California.	Turkey	Congregational
Blake, Lynda Irene Goodsell (Mrs. Everett Carl)	*Wellesley C, U of California	Turkey	Congregational
Bloch, Irene B.	*Midland C	Liberia	United Luth. Women's
Boehning, Dr. Harold Henry	*South Methodist U, Baylor U.	Korea	Meth. Episc., South
Boehning, Grace Clark (Mrs. Harold Henry)	*Ballor U and H	Korea	Meth. Episc., South
Bolitho, Walter James	*North Pacific T.	India	Ohio Friends
Bolitho, Geneva Hunt (Mrs. Walter J.)	*North Pacific T.	India	Ohio Friends
Bradshaw, Dr. Homer Vernon	*Mt. Union C, U of Pittsburgh.	China	Presbyterian in U.S.A.
Bradshaw, Wilda L. Hockenberry (Mrs. Homer V.)	*Penn State C, Buffalo City H.	China	Presbyterian in U.S.A.
Brady, Richard Freeman	*Transylvania C, Western Reserve.	Philippines	Disciples
Brady, Mrs. Richard Freeman	*Transylvania C	Philippines	Disciples
Bray, Ruth Naomi	*Jefferson H	Abyssinia	Sudan Interior Mission
Brenneman, Phoebe Mae	*John Fletcher C, Nebraska State Teachers C	Nigeria	Mennonite Breth. in Christ
Brintle, Ethel Mae	*Vanderbilt U, Southwestern N.	Colombia	Cumberland Presby.
Brougher, Lila L.	*No. Pacific Trs, Good Samaritan H	Alaska	Presby. Bd. Nat'l Mis.
Brown, Frances Evelyn	*Temple U, Biblical Sem'y Trs.	India	United Presby. Women's
†Bruce, George Findlay	*Queens U	Korea	United Ch. of Canada
†Bruce, Ellen Tate (Mrs. George F.)	*Normal School, Toronto	Korea	United Ch. of Canada
Bumiller, Mrs. Sara Louise C.	*Moody Trs, General H.	Porto Rico	Congregational
Burr, Winnie Agnes	*Park C, Biblical Sem'y Trs.	Siam	Presbyterian in U.S.A.

Nov. 1927

such an investment there is no danger of the failure of the bank. God perhaps withholds rain from one crop but makes the other what is called a "bumper crop." As soon as the Indian Christian thinks seriously about this kind of life, he will become more naturalised to the country of which he is child, and will become a co-sharer of the boons which the country holds out for him with his other fellow-beings.

THINK ON THESE THINGS

"The Theme of the whole Bible is Christ—*foretold* in the Old Testament, and *forthtold* in the New; *latent* in the Old, *patent* in the New; in the one *enfolded* and in the other *unfolded*; in the Old Testament every ray of light and truth *converging* upon him; in the New all such rays radiating from Him"—*Holden*.

"It's God's way to begin small; it is not too much to say that God saved Israel through the wail of a little child. All the after events, as far as we can judge—a people's deliverance, a nation's birth—started from this cry of a helpless babe lying on its little cot by the waters of the Nile. Remember the words, "A little child shall lead them." Remember that God Incarnate lay as a little babe in the Manger of Bethlehem. Is the Indian Church too small for you? Are the efforts of the National Missionary Society too weak to be taken notice of alongside of well-equipped Missions from abroad? Never despise small beginnings."

"Jesus focussed the new type of character which his followers were to produce in a lovely illustration which is not always appreciated at its full value, because we deny its perspective. Every reader of the Gospels has marked the sympathy of Jesus with children. How he watched their games! How angry he was with his disciples for belittling them! How He used to warn men, whatever they did, never to hurt a little child! How grateful were children's praises when all others had turned against Him. One is apt to admire the beautiful sentiment, and to forget that children were more to Jesus than helpless, gentle creatures to be loved and protected. They were His chief parable of the Kingdom of Heaven. As a type of character the Kingdom was like unto a little child, and the greatest in the Kingdom would be the most childlike. According to Jesus a well-conditioned child illustrates better than anything else on earth the distinctive features of Christian character. Because he does not assert or aggrandise him-

self. Because he has no memory for injuries, and no room in his heart for a grudge. Because he has no previous opinions and is not ashamed to confess his ignorance. Because he can imagine, and has the key of another world, entering in through the ivory gate and living amid the things unseen and eternal. The new Society of Jesus was a magnificent imagination, and he who enters it must lay aside the world standards and ideals of character and become as a little child—*Dr. John Watson* in "The Mind of the Master"

WORK OF CHRISTIAN MISSIONS IN INDIA.

RAI BAHADUR BAPNA'S TRIBUTE.

On the occasion of the silver jubilee of the Rassulpura Vocational School, held on Oct. 10th at Rasulpura, which is about three miles from Mhow, and about 11 miles from Indore, the Canadian Presbyterian missionaries presented Rai Bahadur S. M. Bapna, Prime Minister, Indore State, with a welcome address.

Mr. Bapna, in the course of his reply, said he was thankful to the authorities of the mission for having asked him to lay the corner-stone of the new building and for the appreciative reference made in the address, about the assistance which the Government had been able to give to their institution from time to time. He took this opportunity of publicly expressing his appreciation of the work which was being done by the Mission at Rasulpura. It was needless for him to emphasise the fact that in modern times, when purely literary education was finding a gradually increasing number of blind alleys, and when the dignity of manual labour was being recognized on all hands, the usefulness of such an institution to the growing manhood of India was greater than in countries where a proper balance had been reached between the cultural value of literary education and the practical value in earning a livelihood conferred by vocational training. As the Prime Minister of the Holkar State, he was naturally inclined to look upon this institution as of special value because the subjects of the State would also participate in the benefits derived from its activity. He congratulated the authorities on the steady progress which the institution had made during its useful career of 25 years.

Dr. Russell had assured them, proceeded Mr. Bapna, that the development of the Christian community was not an antagonistic element in a Hindu State, and that the State would always have the co-operation of its

Letter from Rev. A. I. Good, Written from
Batanga, Cameroun, Sept. 8, 1930, to Mr. Wheeler

My dear Mr. Wheeler:

I have just received one of the most moving letters from one of the boys in the Theological School at Bibia that has come to me in a long time, and I feel sure you can use it in the Cause, and especially in the cause of Benito and its field.

A Fang boy came up here from the Benito field recently to go to school, and found that on account of his size, it would be impossible to accept him in the Batanga French School, and he was sent on up to Bibia where they have a special class for larger boys who want to go into definite Christian work as employees of the Mission. The Government Inspector of ~~the~~ schools has shown himself very strict about this matter of late. There he has come into contact with the boys in the Theological Seminary, and the accompanying letter explains itself.

With best wishes, and hope for the good progress of the Work in the Church at home, I am

Yours sincerely

(Signed)

A. I. Good

P.S. I cannot forbear a few remarks. Have you ever heard a more concise statement of the Need, the Call, and the Answer to Foreign Missionary service than this black Seminary student from Efulan gives? For to him, it is foreign service. He is a bright boy, one of the brightest in the Seminary, and could look forward to getting a good place when he leaves the Seminary in his own country. Cannot you present this challenge of a black Seminary student in Africa to his brother Seminary students in America? Can they do better than he?

A. I. G.

Translation

Bibia, Aug. 15, 1930

Mr. A. I. Good:

(The Need) I am glad to write this letter to you, my dear Pastor, even though it brings sadness to me. When a little boy who came from Benito told me about his country, my heart was filled with sadness and much pity. It is like a place where the fire of the Gospel first burned and now is growing less and less, and now Pastor Bodumba is left there all alone. Even so, that boy told me that his people are sad because the Mission has left them orphans, and has not carried the work into the interior, and now a little Christianity is left only along the coast, and his people cry because they are left to perish in darkness.

(The Call) While Pastor Myongo was alive, he asked some of the boys from that part if they would not come and learn of the Words of God here, and return to help their country in future time, so he decided he would come and learn. But when he arrived here, he found the school a hard matter because of the Inspector. And so he plead very pitifully for the salvation of his country, and for the people who die without hearing the Good News.

(The Answer) When I heard his words, my heart was filled with much pity and sadness. And so I decided in my heart, I will ask you, my good Pastor, "If a man lays down his life for such a matter as this, or for sleeping sickness, or some other kinds of misfortune, cannot our Mission agree to it?" If it agrees, I will be such a man when I have finished my school. It is no matter if my little life endures hardship or even death itself because of the many souls of my brothers who are ~~perishing~~ perishing without hearing the words of our Lord Jesus Christ. Those who perish here are themselves responsible because they refuse when they have heard. But many of the place of which he told me have not yet heard the Gospel fully like those of our portion of Cameroun here have heard.

I stop this letter here because I cannot tell all the things my heart feels of pity for them.

With my greetings,

Yours,

(Signed)

Marcel Nti Zo'o.

Theological Seminary of Bibia

Kagawa Makes Me a Missionary*

By BURRIS JENKINS

I MET the three greatest men of Japan exclusive of the emperor; and in personal character they are probably much greater than he, although I am told that he is quite a considerable young man himself. The three men I refer to are Shidehara, the foreign minister; Dr. Nitobe, the scholar, diplomat, and international politician; and Dr. Toyohiko Kagawa, the social worker, Christian preacher, and saint. The last undoubtedly holds a world-wide fame beyond that of any other Japanese, and with Mahatma Gandhi shares the admiration and almost adulation of humanity.

I have already written of the interview with Shidehara, but have yet to report upon Nitobe and Kagawa.

At the Imperial university in Tokyo we listened for an hour to the revered elderly statesman and member of the house of peers, Nitobe, and then met and talked with him and his beautiful, white-haired, American wife, a Philadelphia woman who has lived all her mature years in Japan and has grown to be thoroughly Japanese except in face and dress. To this happy marriage there have come no children; but the Nitobes adopted a nephew and reared him. He is doing them great honor as editor of the largest newspaper in Japan, the *Nichi-Nichi*, published in Tokyo. He is of unmixed Japanese blood, though he has derived his mastery of English from his foster mother. This alert young man also addressed us the evening of the oratorical contest between Japanese and American students.

Virtually retired from active politics, Dr. Nitobe enjoys a scholarly age, revered by the people of Japan. Although not a member of the peace conference at Versailles, he stood at the elbow of Woodrow Wilson in the framing and the starting of the League of Nations, and for nearly a dozen years he held the position at Geneva of under-secretary for the league, working as chief assistant to Sir Robert Cecil, now Viscount Cecil. More perhaps than any other man, except the American and the Englishman I have mentioned, Dr. Nitobe deserves credit for whatever force and stability the League of Nations may today possess. Japan thoroughly recognizes this service and honors it. He is a well-fed, well-formed, erect, little man of perhaps sixty-five or seventy, smooth-faced except for a small white mustache. He speaks gracefully and easily, in perfectly understandable English.

A large part of his lecture he devoted to a refutation of the charge that Japan and the Japanese are primarily imitators. He asserted that all humanity is basically imitative, that western civilization came through imitation of France, and that France copied old Rome and the classic peoples. He admitted Japan's old culture came from China, particularly previous to the eighth century, which he called the Nara period. We later visited Nara, seeing the Buddhist temples, pagodas, and the images of the Buddha which, Dr. Nitobe said, had come in from India and China as the expression of Japanese art and religious aspiration during the fifth, sixth, seventh, and even eighth centuries of the present era. Some say that the eighth century especially was the apex of Japanese art. In all this adaptation, the Japanese, he felt, were borrowing their clothing, not their body and much less their soul.

He feels the best in Japanese morals comes also from this period, that knightly spirit of chivalry which is called "Bushido," upon which Dr. Nitobe has written a book with that title. Bushido means the ancient chivalry of the samurai, or military classes, the knights, the warriors of old Japan. The nearest equivalent to the phrase is the French *noblesse oblige*, which means, literally, "nobility lays us under obligation to serve." The greater you are, the nobler you are, the heavier your obligation to be of help to other people. This feeling he considers the spring of the highest ethics in Japan. He recognizes the Chinese influence at the base of it, especially from Confucius and Mencius.

In like fashion he traced western influences which have made their way into Japan, especially in the last seventy years, still further developing its moral ideals. [The chiefest of these influences, in his opinion, is Christianity. He said, "Silently it is finding its way into the stream of Japanese culture, Protestantism more apparently, Roman Catholicism not so evidently but solidly. All are reforming society. Whether we openly confess Christianity or object to it, still the New Testament is making its way into the innermost corners of families, if not as a religion, then as a moral power. I have evidence of this everywhere I travel in the country."]

He spoke of the family as the most powerful unit in the Japanese social structure, declared that its ties had been weakened by invading industrialism, but believed that in the long run it would only be strengthened by the new ideas of individuality and personality born in Japan under the influence of western culture and religion. Three things stand out in the modern period: first, the confirmation of royal power, the firmer

*This is the eighth article of a series by Dr. Jenkins on his trip round the world the past summer, in which he visited Japan, China, Siberia, and European Russia. The series started in the August 28 issue. Other articles will follow in succeeding issues.—THE EDITORS.

dance hall should follow, and it is following those other public nuisances into the discard. In some cases the institutions that make for upright character have taken over the good there was in certain games, such as billiards, and put them under wholesome influences. Such great outdoor sports as football and baseball have been made clean, national sports. The professional race track, with its iniquity of gambling, is abolished in all but two states of the union.

We have allowed our theories of individualism to run riot. It has been every man for himself and the devil take the hindmost, with the devil getting more than his share. It is a specious and false individualism that leaves the weak and the youth unprotected from these wrongs against which the strong may guard them, and it is an inefficient church that allows the youth of its community to drift into patrons of the bad, then seeks to save them one by one. Gladstone defined the function of law to be that of making it as easy as possible to do right and as difficult as possible to do wrong. That is the function also of moral and spiritual influence, of good citizenship, and of the church in its saving power.

If we allow corrupt politicians to run our city government, we will surround clean homes and honest business with an evil that will, like the germs of a disease-laden pool, infect that which we would save. It is quite as necessary to have a Christian community as to have churches and Christian homes and good schools; indeed, it is foolish not to double and treble the grace and working power of homes, churches, and schools by making the moral influences of the community good. It is like preparing the soil for the sowing of good seed, and that is more than half of a farmer's battle. Environment will have its influence. If it is not good, it will be bad. In either case it makes for character, building it up if good, tearing it down if evil, but its influence cannot be escaped. One may swim or sink, but he cannot lie on the water.

Making the community Christian is not only to practice the gospel of preventive morality, but it is to build up the kingdom of God, for that kingdom is the winning of all those influences that surround us to the will of God. The kingdom is within, but it must get without also or it will not stay within. Like the leaven it works its way until all is leavened. Business, recreation, politics, community relations—all must become Christian in their motive and conduct.

Where evil is, there the kingdom is not; and where the kingdom is, evil is not. Evil is a drifter; like bad air it settles into the low places and it drifts out and out if not driven away. But good is a propulsive force; it drives out evil and

purifies the moral atmosphere. It is the business of the church to drive out all manner of evil and to drive in all manner of good.

There is a social evangelism as well as a personal evangelism, and the more we have of the former the less will we require the latter; for when the community is made Christian, fewer will take the evil way, and there will be a larger measure of righteousness in all men.

ALVA W. TAYLOR.

Against Nihilism

Not that a score or more of others shepherd us,
Or that another leader turns our lines aside,
But that we go unshepherded. Nor do we move
Like milling sheep—we stop. We have not deified
Every living thing and made of it a god.
We cast aside the future and the fruitful past.
We glorify the present in the words of these:
The cynic, skeptic, and the dull iconoclast.

We analyze the things we have. We tear them
down
And turn them inside out. We think we move
along

By introspection but we do not build a road.
No one attempts a builder's marching song.
We only stand. O God, with all our talk of growth
And progress we stand here and contemplate the
hills—

Their height, their width, the unconstructed road,
and brush
That grows there—never rousing undetermined
wills.

O God, not that we build tall idols, follow gods
And leaders of another faith than thine own Son
But that we have no idols, gods, or leaders. We
Are standing by the roadside waiting for that
one.

RAYMOND KRESENSKY.

CONTRIBUTORS TO THIS ISSUE

HERBERT L. WILLETT, professor of oriental language and literature, University of Chicago; minister of the Community church, Kenilworth, Ill., author of "The Bible Through the Centuries," etc.

GUY W. SARVIS, formerly dean of Nanking University, is going to China this month as a member of the staff of the Laymen's Foreign Missions Inquiry. He is on leave of absence from Vanderbilt University School of Religion.

JESSE ALLEN JACOBS, on the staff of the Institute of Social and Religious Research, Chicago, is engaged in a study of theological education in the United States.

CHAUNCEY R. PIETY, Disciples minister, Washburn, Ill.

foundation for the imperial house; second, the extension of popular rights, increased democracy, which in another two years, he prophesied, would include woman suffrage; third, the already mentioned extension of exotic, or outside, influence.

He told us that in the old days there was not even a word in the language for patriotism, although the idea was there. Even now they do not talk of love of country (*ai koku*) but they speak of grieving for the country (*yu koku*) or suffering for the country, like Jeremiah. He thinks this better than the spreadeagleism of some other nations who frequently declare loudly their passion for their native land. It was the *yu koku* men who took part in the revolution seventy years ago, and did not hesitate to pay with their lives. At the present moment every grown Japanese man you see on the street or toiling in the field is a trained soldier, a *yu koku* man, ready to lay down his life for Japan.

Dr. Nitobe spoke to me after the lecture of his affection and respect for President Wilson. We talked about Geneva for a little while; and his face lighted up as he spoke of the cosmopolitan appearance and atmosphere of the home of the League. He doubted whether he should ever return.

Kagawa, however, naturally was the man above all others I desired to see and to meet. I would cross the Pacific to come into contact with this one man. A friend of mine in Kansas City, in the busy days of the world war, kept insisting that I should read a book which he gave me, called "Before the Dawn," by a Japanese whom I had never heard of and to whose name I paid no attention—Kagawa. People are forever handing me books to read and saying, "You must read this, the greatest book ever written." As this Japanese translation looked big and bulky and forbidding, it lay around my bedroom for weeks in the early months of 1917, until I was ashamed to meet the donor on the streets; so finally I took it up, thinking I would scan it and report to him I had read it.

I was soon up to my ears in that strange work of fiction, which it is easy quickly to discern as autobiography. That poor suffering student from the seaport of Kobe, trying to work his way and starve his way through a Christian university in Tokyo, breaking with his father and family, plunging into the slums of Kobe to live with the half starved masses, contracting trachoma and tuberculosis—all this picture burns too vividly on the pages to be romance. It is the story of Kagawa's own life.

One of his devoted followers in Japan, a business man in an important firm in Yokohama, told me of the turning point in Kagawa's life, when the physician told him in a hospital that he had to die, and went away and left him. Kagawa

lay half conscious for some time on his pallet until finally he declares he heard a voice within him saying, "You are not to die. You have much work to do. Now get up and leave this place." He did get up, plunged again into the slums, began speaking to a group on a street corner, and fell utterly unconscious. He woke up in a crowded tenement somewhere in the slums of Kobe; but he did not die.

On the contrary, he gained a little strength and a little group of sympathizers who saw the stern and beautiful fight he was making for life, health, and the opportunity for unselfish service to the distressed. Notable among these was the big ruffian and tough of the neighborhood who attached himself to the young student as body-guard and whose devotion never flagged through life. The story is long of his ten or twelve years' battle against the two dread diseases from which he suffered, of his sojourn in America as a student in an American university, of his return to Japan and his battle with the slums, of his prolific writings which have sold all over the world by the millions, of the cooperation of the Japanese government with his efforts to root out the slums to lift up the submerged, of his recovery of eyesight and health, and of his present successful, nation-wide, and multitudinous undertakings.

Kagawa met us the minute we landed, late at night, in the Imperial hotel at Tokyo. He was sailing that night for China, to meet with a conference of the Church of Christ of China in Hangchow; so it was then or never. He addressed us for twenty minutes, but it does not matter what he said. I sat in the front row right under his gesticulating hand.

To say that I was astonished and delighted at his robust appearance puts it mildly. Evidently he could not see, even through his thick spectacles, with any clarity of vision. Everything is misty before him, and he has to be read to. He dictates his voluminous writings and even takes the product of his students and followers, O. K.'s it, and gives it the sanction of his signed name. There are no longer any marks of tuberculosis on his round face, square-built figure, or in his strong speaking voice. The world may well thank God that Kagawa at last is well and only in his early forties.

Everything he makes by the sale of his writing he pours into his settlements and other social work. He stood before us dressed in the greyish blue type of European suit, almost like overalls in texture, that are produced in his cooperative factory. These suits sell for three yen, or \$1.50. I saw the same kind of suit on the director of the Kagawa settlement in Osaka later on. This settlement, with a budget of about \$3500 a year, is supported by Japanese in Los Angeles. It astonished us to learn, as it would nine Ameri-

cans out of ten, that Osaka is perhaps the most populous and important city in Pacific Asia, with two millions of people, more than Tokyo has since the earthquake, with forests of smoking chimneys, modern skyscraping commercial buildings, and a skyline almost like that of New York. No wonder Kagawa is at work in a port of such size and importance. He is at work everywhere in Japan, with funds contributed by well-to-do Japanese in Japan and abroad and by the government, and with the proceeds of his writing.

As I shook hands with him after his talk, he peered into my face, but I knew he could not see it clearly. He talked vivaciously, uttered pleasantries, bore himself entirely without self-consciousness, appeared thoroughly human, even the good fellow. He spoke of the wide unemployment, with depressed commercial conditions, in

Japan, America, and all over the world, due to over-production and the obstacles to trade.

I asked him if he thought there was any use of our sending missionaries any longer to Japan, and he came back with a sprightly answer:

"Why not? The world is all one. There is no country foreign to any other country. Religion and social service cannot be bounded by national lines. Of course, we still need help, just as you need help. Tomorrow, we may be sending missionaries to you. In fact, I constitute you a missionary right now to your own people in America. And I constitute you for the moment, and for as long as you are here, a missionary to Japan."

Then he laughed heartily at what he intended to be jocular, though half serious. A very human saint, indeed!

The Spiritual Equivalent of Sectarianism*

By HERBERT L. WILLETT

We have to struggle, not with enemies of flesh and blood, but . . . with the spirit forces of evil. Ephesians 6:12.

SIGNIFICANT utterances have been made in recent years regarding the substitution of moral activities for the passion and carnage of war. It is affirmed, and rightly, that the fighting instinct is inherent in human nature, and that the cure of militarism is to be found in some moral equivalent for fighting rather than in the attempt to eliminate antagonisms from the spirit of the race. It is wisely maintained that all progress has been a process of conquest. At first it is in the realm of brute strength. Later on the struggle of mind with mind, of various orders of social ideals, of one type of behavior with another, constitute the more effective methods of world growth. As our social order becomes more fully convinced that war is both a crime and a futility, effort is made to transfer without impairment the fighting energy of humanity to levels in which the best assets of civilization shall survive rather than perish, as is the usual outcome of physical conflict. In a word, it is the effort to keep all that is best in the fighting mood of mankind by directing it against the vicious elements in human nature and in the social order rather than against particular units or groups of the race.

It requires a long and painstaking discipline to lift the combative propensity from the level of physical force to that of moral effort. It is essential that the values of antagonism be preserved. The betterment of the race is not to be secured by a toning down of indignation and anger against evil to a mere mild and amiable sentiment of good-will toward all ideas and people. The chief moral leaders of history have been capable of passionate and angry protest against the sins and injustices of their times. Jesus was no exception to this rule. His anger was roused at the sight of pride, hypocrisy, and cruelty. His words of indignation and reproof must have blistered as they fell. No man can love or pity with sincerity and effectiveness who has not also the capacity to hate the evils that defeat love and make pity a necessity. The ethical education of the race must include the preservation of moral indignation, and the ability to keep at blood heat the great loyalties and the high solitudes which insure the survival of noble ideals and the extermination of the base.

If this principle is approved in the realm of race struggle, and if it is clear that war must yield to other and higher forms of conflict, it becomes equally evident that there must be some solution of the perplexing and destructive fact of sectarianism in the church, and that such a solution must preserve all the values of denominational loyalty and efficiency. No small part of the achievement of the church of God in the world is due to the devotion of Christian people to the particular communion with which they are in

*This is the fourth in a series of sermons contributed by the ministers who were sketched by Dr. Edgar DeWitt Jones, of Detroit, in the "Mirrors of Ministers" articles in *The Christian*, beginning a year ago. Others appeared in the September 25, October 2, and October 9 issues.—THE EDITORS.

MESSAGE

of

Greeting and Felicitation presented to their Majesties, the King and Queen of Siam on May 2nd, 1931, at Ophir Hall, Purchase, Westchester County, New York, by a deputation of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. consisting of Rev. Charles R. Erdman, D.D., President of the Board, Mr. James M. Speers, Vice-President, Rev. Arthur J. Brown, D.D., Secretary-Emeritus, Mr. Edwin M. Bulkley, Mrs. Daniel J. Fleming, Mrs. Minot C. Morgan, Miss Gertrude Schultz, Dr. Robert E. Speer, Rev. Cleland B. McAfee, D.D., Rev. William P. Schell, D.D., and Mr. Clarence A. Steele.

May 2, 1931.

To Their Majesties, the King and Queen of Siam:

The Presbyterian Board of Foreign Missions, in behalf of the Christian people in America, gladly joins in America's welcome to Your Majesties. As a Board that has conducted missionary work in Siam for ninety-one years and has endeavored to promote understanding and goodwill between our respective countries, we are particularly interested in this visit. The high esteem in which Your Majesties are held by our missionaries is indicated in this following statement to us:

"His Majesty, King Prajadhipok, is a sovereign of great culture, wide interests and grave responsibilities. His wise choice of Councilors and Ministers and the loyalty of his officials lead to a government among the most stable and peaceful in all Asia. Her Majesty, Queen Rambai Barni, wins all hearts with her sweet smile and gracious ways. She takes a great interest in all that pertains to the government and welfare of the Siamese people. She is modern in her ideas, yet never does she sacrifice those fundamental ideals upon which the best traditions of womanhood are founded."

We have been impressed by the fact, that, while several other nations in Asia have been forced by outside pressure to adapt themselves to modern conditions, Siam has done so on its own initiative under the leadership of its enlightened and progressive Royal House; and that during the tumultuous period of the last half century, which has seen internal troubles in many lands and caused difficult international problems, Siam has maintained stable government, internal order and prosperity and respect for international obligations, has abolished

slavery, adopted a modern legal code, became a member of the League of Nations, and steadily advanced in the respect and goodwill of the world as an independent and honored member of the family of nations.

We know that Your Majesty is zealously continuing these and other reforms, fostering education and promoting public welfare in many ways.

We are particularly gratified by the liberal policy of the Government of Siam in respect of religious liberty. We recall that in 1870 Your Majesty's honored Father, King Chulalongkorn, issued a proclamation of religious liberty and that in 1878 he issued another proclamation in which he declared:

"Whoever wishes to embrace any religion is allowed to do so without any restriction. There is nothing in the laws and customs of Siam nor in its foreign treaties to throw any restriction on the religious worship and service of any one. To be more specific--if any person or persons wish to embrace the Christian religion, they are freely permitted to follow their own choice. This Proclamation is to certify that from this time forth all persons are permitted to follow the dictates of their own conscience in all matters of religious belief and practice."

Your Majesty's King Rama VI, during his visit in New York in 1902, when Crown Prince, justly said:

"I am proud of the religious freedom of my country. For six hundred years there has never been a case of religious persecution on the part of the Government."

We recall, too, that the Government of Siam, in the treaty of December 16, 1920, promptly accepted a clause guaranteeing religious liberty on an equal basis to Americans in Siam and Siamese in America. In no other of the sixteen countries in which the Board is conducting missionary work have our missionaries enjoyed greater freedom in carrying on their altruistic service for humanity and God. Siam's highly creditable record in preserving religious liberty deserves special mention at this time when religious liberty in other lands is being seriously jeopardized.

Your Majesty's Government has freely given our missionaries not only entire liberty but generous evidences of appreciation. Numerous gifts have been made by members of the Royal Family to mission schools and hospitals. The Board was greatly pleased to learn that His Majesty, King Chulalongkorn, had said:

"The American missionaries have always been just and upright men. They have lived with the Siamese just as if they belonged to the nation. The Government of Siam has great love and respect for them."

His Majesty, King Rama VI, referred to this Decree in his address in New York and added:

"We have welcomed your Presbyterian missionaries. They have never interfered with the affairs of State and have always shown a readiness to obey the laws of the Government. They have not had any political designs, as some others have. They have always been our friends. They have given us great help in many ways."

After returning to Siam, he laid the corner stone of the Mission School at Chiangmai and named it after himself - "The Prince Royal's College." The Board was deeply gratified to learn that Your Majesty conferred national honors upon several missionaries and that Your Majesty attended the Centennial Celebration of Christian Missions in Siam and on that memorable occasion gave an address that greatly encouraged the workers.

We renew to Your Majesties the assurance of the Board's warm interest in the Government and people of Siam. Since the founding of the Mission in 1840, the Board, in behalf of the Presbyterian Church, has sent to Siam several million dollars for medical, educational and evangelistic work and is now sending nearly \$300,000. annually. The Board neither expects nor desires any return whatever for itself or its constituents. It is animated solely by the conviction that the people of Siam are our brother men, with the same rights that we possess to the knowledge and care and love of God. Because we have learned that Jesus

Christ is the incarnation of God and has brought to us inestimable blessings, we seek to share these blessings with all men. That Your Majesties may continue to enjoy the favor of the God and Father of us all, is our earnest prayer.

In behalf of the Board, we remain

Very respectfully,

Charles R. Erdman,
President;
Cleland B. McAfee,
Secretary.

Reply to the Message from Board of Foreign
Missions of the Presbyterian Church
by His Majesty, the King of Siam - May 2, 1931

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The friendly welcome to America from the Board of Foreign Missions of the Presbyterian Church is like hearing the voice of an old and trusted friend.

The high words of praise of the rulers of Siam and the peaceful and orderly development of the kingdom are appreciated all the more because they come from those whose knowledge is based not on report alone, but on long and intimate associations.

You speak, Mr. President, of the spirit of tolerance and religious freedom that has always prevailed in Siam. The teachings of Buddha emphasize kindness and consideration for others. I am proud also of the fact that my people are by temperament a friendly and sympathetic race, and that waves of religious or racial ill will are unknown among us.

American missionaries in Siam have not been merely tolerated; they have been welcomed, and they have made a substantial contribution to the happiness and the advancement of my people. It is gratifying to be able to state that in the long period of their activities in Siam, my government has never had occasion to regret its policy of religious freedom.

I desire to express to the members of the Presbyterian Church in America the deep appreciation of myself and of my people for the generous support they have given to their missions in Siam. These sacrifices have been rendered for a noble and unselfish purpose -- the improvement and betterment of mankind.

JUN 2 1933

L. H. H. H.

UNITED FOREIGN MISSIONARY CONFERENCE

Place _____

Date _____

THE AIMS OF FOREIGN MISSIONS

TO enlist the entire membership of the Church in the
WORK OF THE CHURCH IN THE WORLD

To make A Christian World - The Religious Aim. The personal conversion of men to a new life in Christ.

To make An Enlightened World - The Educational Aim. To build up Christ-like characters.

To make A Friendly World - The Governmental Aim. To promote good will, the only way by which humanity can escape from those class and race hatreds which devastate society.

To make A Thriving World - Cooperation in Christ-like unselfish service, rather than competition for individual profit is the Christian way out of world wide depression.

To make A World of Healthy Homes - The Social Aim. A new discernment of ways of living in accordance with the mind of Christ and a new determination to wage war on the evils of society and to redress the wrongs of the world.

FROM DR. WILLIAM H. VAIL'S LETTER OF APRIL 28, 1936 TO MR. CARTER

Respecting the last words, you have them right. Elizabeth wrote me that when Charles was growing weaker, she asked him if he had something to say. [He said, "yes. Let no one say that it was overwork that is killing me, for it was not that but this Cancer: C stands for Christ; A stands for Always; N stands for Near. Christ Always Near. Then he stopped tired out. After a while she asked again if he had not a word to say, and then he smiled. Yes. C stands for Christ; E stands for Everlastingly; R stands for Right. Christ Everlastingly Right." That was the last.]

EXECUTIVE SECRETARIES - PRESBYTERIAN BOARD OF FOREIGN MISSIONS
June, 1937.

(With home address and Telephone Number)

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			Tel. Mont. 2-3613
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			Tel. Westport 3285
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			Tel. Trenton 5501
Moore,	Miss Mary	39 Fifth Avenue	New York City
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Reid,	Miss Ann T.	546 Wellington Avenue	Chicago, Illinois
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			Tel. Ossining 3275M
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			Tel. Ch. 2-4292
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			Tel. Stillwell 4-7677 L.I., N. Y.
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			Tel. Gram. 5-1577
Steele,	Mr. Clarence A.	267 Travers Place	Lyndhurst, New Jersey
			Tel. Rutherford 2-2791 J
Trull,	Rev. George H.	1238 Waverly Place	Elizabeth, New Jersey
			Tel. Eliz. 2-3690
Turner,	Miss Mary	8303 - 34th Avenue	Jackson Heights, N. Y.
			Tel. Hav. 4-1760
Young,	Dr. Herrick B.	7 Gramercy Park	New York City
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OF THE PRESBYTERIAN CHURCH, U.S.A.

June 1937

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		Letters to 1025 Union Trust Building	" "
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1837

1937

Dr. Speer

WOMEN'S PART
in the
CENTENNIAL
of
THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH, U. S. A.

by
Rachel Lowrie

"By so much as we love to call Him Father;
by so much as we delight to kneel down alone
in all the joy of our own dear and loving
intimacy with Him and call Him by the precious
name in which Christ revealed Him, by so much
are we under the noble duty to make our Father
known to all our Father's children throughout
the world."

Women's Part in the Centennial
of the Board of Foreign Missions
of the Presbyterian Church, U.S.A.

Rachel Lowrie

"But," say the women, "our missionary societies are not so old as that. We celebrated our Jubilee in 1920; how can we be celebrating a centennial only 17 years later?"

So say some of the women. Others like the "Female Charitable Society of South Salem, N. Y." say: "We celebrated our centennial long ago." So did the "Female Missionary Sewing Society of Washington, Pa.", the oldest west of the Alleghenies. So did Pencader of Glasgow, Delaware. Its society will be 125 years old next year.

These varying dates might bewilder did not Dr. Erdman clarify it all in one sentence in his introduction to A. J. Brown's "One Hundred Years", the fascinating Centennial Book of History.* "The Board of Foreign Missions of the Presbyterian Church in the U.S.A. was organized by the General Assembly in 1837, superseding former interdenominational agencies and localized missionary activities of the Church."

That's it! These darling "Female Societies" which we reverence and which were started before 1837 were "localized activities of the Church." The centennial which we now in 1937 are celebrating is that of the Board of Foreign Missions.

The Women's Union Missionary Society was different and more pervasive. Founded in New York in 1861 by representative women of six denominations it quickly spread to other large cities. The one in Philadelphia was presided over by that remarkable, highly-gifted editor of Godey's Lady Book, Sarah J. Hale, she who nationalized Thanksgiving Day - incidentally author of "Mary's Little Lamb." The first president of the W. U. M. Society was Mrs. Thomas C. Doremus, a woman who for years had been praying for foreign missions and was ready with a great faith and an executive ability of high order. Read her thrilling life in "Western Women in Eastern Lands." To her influence the missionary work of the world is in debt and, though the storm of the Civil War broke in the opening year of the Society, its work went on and became the inspiration and pattern of the later denominational women's boards. Since our first leaders had gained their missionary experience in that Society, we all, at the instigation of Mrs. Henry W. Peabody and Helen Barrett Montgomery, joined in their Jubilee in 1911, a truly magnificent interdenominational celebration which swept the United States, filling the largest halls obtainable and incidentally sending to the foreign field a love-gift of an extra million dollars. How one loves to recall it! But our business today is with Presbyterian history, and not till 1920 did our women's boards come to the age when they could have a Jubilee.

The year 1870 saw the beginning of our three oldest women's boards, those with headquarters in Philadelphia, New York and Chicago, the last suffering heavy losses ten months later in the great Chicago fire. Soon afterward (1872) four

* Much of this brief history is taken from Arthur J. Brown's One Hundred Years, Fleming H. Revell Co., 1140 pp. \$8.00

presbyteries in Northern New York united to form a fourth board. Somewhat later were organized the Women's boards centering in St. Louis (1877), San Francisco (called into being in 1873 by the pitiful plight of the little Chinese slave-girls imported into California) and Portland, Oregon (1888). Thus there were seven, all auxiliary to the one Board of Foreign Missions which is appointed by and is responsible to the General Assembly.

During the Civil War women's activities had been absorbed in the Sanitary Commission Service. It was a training school where they learned to co-operate with others, to bear responsibility, to value method. Now they were ready for a more extended work, the biggest and best and holiest that woman has ever undertaken. It was not at first recognized as such by the men. The Board looked on with alarm as the scheme was launched. Pastors with few exceptions were so suspicious that one of them declared he must be present at meetings because "no one knows what those women would pray for if left alone", and the very sextons were asking excitedly "Is this one of those woman's rights affairs?" "It will not be easy" counseled one of the pastors, "to find women for officers of the society. For President you must have a fearless, loud-voiced woman, and for secretary one whose husband can write good letters and reports." Again it was said "You may do very well for five or six years till the novelty wears off, but you will weary after a time of the drudgery demanded."

If you expect to hear that the beginnings were small and the progress slow you will be disappointed, for though the Board had eyed the women skeptically at first, it is but fair to say they soon welcomed them blithely as colleagues, and somewhat rapidly unloaded upon them new enterprises. These, according to the minutes, seem invariably to have been accepted - school buildings, homes for missionaries, hospitals, type for mission presses, a boat for missionary use, medical instruments, famine funds and in one instance even the actual founding of a station. All this was within ten or fifteen years of the beginnings. Soon there was need of field secretaries. The Philadelphia Board was fortunate to secure Miss Loring, a former missionary in Syria. Her sprightly leaflet describes her perils and pleasures as she traveled about organizing 178 societies. It should be read afresh in these days of easy transportation, not only for its sidelights on missionary methods and mud in the 1870's but for its sheer fun.

Fifty years pass in eager, ever-increasing labor. The officers of the women's boards continued to direct without salary the exacting work. The reunion in 1907 of the Presbyterian and the Cumberland Presbyterian Churches had brought to our women's boards the work and the workers of the Cumberland Women's Board. Their auxiliaries in sixteen Western and Southern States and their sixteen women missionaries in China, Japan and Mexico were adopted, and such happy relationships were established that the work went on without a ripple.

In 1919 the Women's Boards accepted the recommendation of the Board of the Northwest that they unite in one National Board with headquarters in New York and the following year in the midst of their Jubilee celebration in Philadelphia, this union was joyfully consummated and Miss Margaret Hodge elected president. As a sign of gratitude for what God had wrought in 50 years, four great Jubilee Gifts had been asked for; a gift of Prayer, of Service, of Gold, of Life.

Behold the response!

ASKED IN FAITH

GIVEN WITH REJOICING

PRAYER - one million intercessors

Thousands of prayer groups

SERVICE - new members
 new societies
 study groups

(53,992 new members
(2,000 new societies
(3,365 study groups
(Overseas Sewing organized

GOLD - \$500,000

\$608,014.77

LIFE - 100 new missionaries

198 new missionaries

For the fifty years the receipts from Presbyterian women amounted to more than 17 million dollars, an almost unbelievable sum when one realizes that the gifts did not come in large plate collections but in the tithing of small sums and gifts of self-denial and sacrifice. To be sure, in plate collections also had women dropped their gifts, for were they not church members as well as members of missionary societies? But those gifts quite rightly go in with the church's collections and are nowhere counted as women's offerings. Because the women put prayer first these large gifts became possible.

The appreciation of the Board of Foreign Missions for the work of the women is generous. Here is the latest expression of it in "One Hundred Years": "The woman's boards and societies have had a large part in the development of Presbyterian Foreign Missions. Their direct contributions have been nearly one-third of the Board's total receipts, and if the gifts of women in the regular church offerings are taken into account, it is probable that the financial support of women equals, if it does not exceed, that of men. The woman's boards were an unfailing source of strength and encouragement to the Assembly's Board. Their organizations, too, have been more efficiently managed than the local organizations of men. Few churches have men's missionary societies, but practically every church in the country has a woman's society, and, until their merging in a united Board, every region in the United States had a woman's foreign board. Whereas most of the churches make no pledges but send to the General Assembly's Board only a percentage of an omnibus budget, or the contributions that are made in Sunday 'collections,' the woman's societies make definite advance pledges and see to it that they are collected. Greater effort also is made by the woman's societies to give their members an intelligent idea of Foreign Missions. Every society, local, presbyterial and synodical, has a secretary for literature who keeps the members informed by circulating leaflets, calling attention to recent books and securing subscriptions to missionary magazines."

The publications of the women's Boards have been influential in developing the work. In addition to innumerable leaflets and pamphlets several successful magazines have been published, notably "Woman's Work for Woman" (now "Women and Missions," for both foreign and national missions) which started in 1871 as a quarterly. "Children's Work for Children" was the only children's missionary magazine in the United States when in 1875 it was started. In 1894 it was merged, under the title of Over Sea and Land, with the children's publication of the Women's Board of Home Missions. Twenty-seven years after, owing to the increased cost of production, it was regretfully discontinued and in its place Missionary Mail began to train our children.

The Year Book of Prayer made its appearance in 1895 and in 1918 united with the Prayer Calendar of the Women's Board of Home Missions. This roll-call to prayer for the missionaries by name is of inestimable value as the church struggles to accede to the requests for prayer which come from the field.

The Week of Prayer in January, called for by the India missionaries as long ago as 1858, is still observed in places.

The World Day of Prayer in February, kept by Christian women in more than 50 countries, is the child of the Federation of Woman's Boards of Foreign Missions of North America (now united with the Foreign Missions Conference of North America). For, in addition to their denominational activities, Presbyterian women have had their full share in the development of interdenominational work. Already, before the above-mentioned Federation, they had joined in Toronto in 1892 the International Union of Woman's Foreign Missionary Societies. This Union is simply one of fellowship among the women of the Presbyterian and Reformed Churches. The quadrennial meetings are held alternately in Europe and America in connection with the World Alliance.

To return to our own distinctive work--the united Board, like the regional woman's boards that preceded it, did not administer on the foreign field the money raised in America, but was auxiliary to the General Assembly's Board. Some modification of this policy was inevitable. The Woman's Board did not agitate the matter but the drift of sentiment was unmistakable. This was the situation when the General Assembly of 1922, in consolidating the fourteen boards and agencies under its care into four boards - National Missions, Christian Education, ~~Board of~~ *Board of* ~~Parishes~~ and Foreign Missions - solved the problem in its own way by merging the Woman's and Assembly's Boards into a single Board, enlarging its membership to forty, fifteen of whom were to be women, and directing that the staff be composed of both men and women. So the Woman's Board found itself united with the Assembly's Board and given the difficult task of choosing fifteen out of its forty members for membership on the new Board.

The men and women adjusted themselves for the most part easily and happily to the new relationship and together worked out a satisfactory form of organization. Dr. George Alexander, president of the Assembly's Board was elected president; Miss Hodge, president of the former Woman's Board, was elected first vice-president; the former secretaries of the Woman's Board, Mrs. Roys and Miss Schultz, were elected executive secretaries; the treasurer, Miss Lepper (afterwards Mrs. Shaw) was chosen associate treasurer, the staffs of the district offices were united and all the committees of the Board were composed of men and women. There has never been any cleavage between the men and the women either in the Board or the Executive Council.

One hundred years ago the Board of Foreign Missions wrote into its Manual:

"The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting and self-governing; to co-operate so long as necessary with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

This has been our sampler; what progress has been made? Too much progress to be taken in by a sweep of the eye, but we give thanks that, although this is a work of faith, God has never left us long without the encouragement of sight.

Just here we pick up our field-glasses and, unless we turn the wrong end to our eyes, we see more results than can be counted!

In Japan the notice boards that formerly stood in the highways prohibiting the Christian religion are now only objects of historical interest in the Tokyo Museum. The personnel of the churches in Japan probably averages higher in intelligence and in social and professional position than in any other non-Christian land. The Japanese editor of The Japan Times, Tokyo, wrote: "No amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideals and backward customs, and put her on the path of progress and higher culture."

The Government through the South Seas Missionary Society supports six Japanese Protestant pastors in the Caroline Islands, paying salaries, providing dwellings, medical and children's allowances and furlough travel every three years. These pastors report to Government but there is no interference with Christian work.

While none of the non-Christian religions of Japan stress personal character, and immorality involves no reproach, a growing sensitiveness is being developed. Baron Goto, when mayor of Tokyo, was asked: Can it be that from all the millions of Buddhists there is no protest against the notorious vice-districts? He answered "Not one urgent protest from all Buddhist Japan," then, although not a Christian, he added "but protests are coming now, altogether from the Christians." Even such tragic happenings as Japan's attack on Shanghai has this spot of God's sunlight: There were Japanese Christians who deplored it. Kagawa, for instance, dared even to print in the Chinese edition of his book, Love the Law of Life, "It causes me intolerable shame to reflect upon the violence that Japanese militarism has done and is doing in China..... Forgive us! You sons of Confucius and Motzu, forgive us in the name of your great peace-loving sages..... There is an uncounted number of young souls in Japan who, like myself, are asking for pardon."

Our business is to plant Christianity and to educate the churches to care for themselves. In some lands they are yet small and must have aid and counsel, but we record with thanksgiving that all our Presbyterian missions but two are now co-operating with independent, self-governing and partly self-supporting churches. Our greatest glory - if anyone but God can gather glory from this work - is that so many of these young churches feel their responsibility for other lands. How long, long we of the West were in sensing our responsibility! Korea has long had a Board of Foreign Missions. Stirred by the vast, unevangelized population of nearby China, that Board prayed: "O Lord, we are a despised people; the weakest nation on earth. But Thou art a God who chooseth the despised things. Wilt Thou use this nation to show forth Thy Glory in Asia!" The immediate outcome was the commissioning of three Korean missionaries. That was long ago, and much has been done since. It was in 1928 that the General Assembly of the Korean Presbyterian Church officially recognized the woman's missionary societies and in 1931 that these societies sent out the first single woman Foreign missionary!

Today in Japan, in Chosen, in China, in India, in Syria, in Iraq, in Africa, in South America the women in these Christian churches have organized societies in order to share the Good News of Jesus Christ with their neighbors near and far. They surely set us an example in their emphases on Bible study; on the "christianize the home movement"; on personal evangelism; on sacrificial giving; on prayer.

What a heartwarming sight as we focus our glass on the girls' schools! These schools have been the pet projects of Presbyterian women through all the long years. Many began in the homes of women missionaries with a few timid little girls as the first schools for girls - just a grain of mustard seed which has become a great tree. The mission school has truly been the open door for the women of the Orient. They have emerged from this door as Christian teachers, home makers, doctors, nurses, leaders in all fields of Christian work. Such leaders as Miss Michi Kawai of Japan, Mrs. Law of China and hosts of others have come through this doorway into their place of leadership in the church today.

The Dehra girls' high school is the oldest in North India and a pioneer in higher education for women. From it came the first girl in India to be admitted to the entrance examinations of the Government University. She became the first woman Bachelor of Arts and Master of Arts in all India. In 1919 she founded a scholarship of 20,000 rupees in the Dehra High School.

When the missionaries arrived in Syria not one woman in Syria knew how to read and public sentiment was opposed to her learning. Indeed in all the Turkish Empire no building existed for the education of girls until a modest school was erected in Beirut. This became the American School for girls and has recently been developed into the Junior College for Women.

One would like to speak of True Light School in Canton; ^{Joshi} ~~Meiji~~ Gakuin in Tokyo; Ellinwood in Manila; Wattana Wittaya in Siam and many many others who continue to send out Christian leaders.

Out of the mission schools grew the Union Christian Colleges for women in which Presbyterian women have cooperated - Woman's Christian College of Tokyo, Japan; Ginling College at Nanking, China; Yenching College at Peiping, China; The Women's Medical College of Cheeloo University at Tsinan, China; Isabella Thoburn College, Lucknow, India; The Woman's Christian College at Madras, India; Missionary Medical College for Women at Vellore, India. We must also mention Kinnaird at Lahore, India. Ginling has one of its own graduates as president, Dr. Wu Yi-Fang. The largest of these colleges is at Tokyo; it is the largest Christian college for women in all Asia. Strict entrance examinations are conducted in 22 cities of the Empire. There are nearly 500 students, about 60 per cent of whom are Christians. One of these colleges has as its motto, "Lighted to Lighten"; another, "Saved to Serve." This is the spirit and purpose back of all of these colleges.

Other ways of "bringing to bear on all human life the spirit and principles of Christ," lead us to examine medical missions in which women have played a large part. In Canton, where Dr. John G. Kerr started the only hospital for the insane in China, Dr. Mary H. Fulton developed the largest medical work for women and children. She began in a cramped space under a stairway in the bathroom of a small shop. Long afterward when a three-story building was built for her, its opening was presided over by the consul-general of the United States, and the Chinese who attended included the commanding officer of the military forces of the Province, the provincial judge, two city magistrates, the intendant of the grain tax and the president of the Viceroy's College. Now the plant includes the Hackett Medical College for Women, the Turner Training School for Nurses, the Perkins Maternity Ward, a large hospital and other buildings - a truly great institution which has brought blessing to the women and children of South China. To that same city the Board had sent its first woman physician, Dr. Mary W. Niles, who founded the School for the Blind and ministered to it for 39 years. In the far north about the same

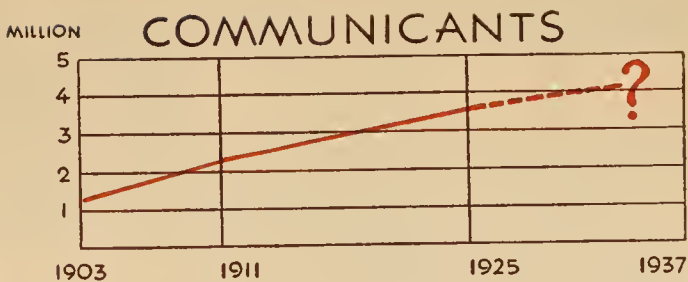
time Mrs. Annetta Mills at Chefoo, moved with compassion for children who are deaf mutes (there are 400,000 in China) gathered a little group of these helpless children and began to open their minds by the language of lips and fingers. The Chinese, who believed that the deaf and dumb were possessed by an evil spirit, gave her no sympathy but she persevered. As a consequence there are now nine other schools for the deaf and dumb in various parts of China, and on their staffs are 22 teachers who were trained in Chefoo. Space fails to tell of all the other hospitals and health centers with training schools, Baby Clinics, welfare work in many fields - all telling of the Great Physician, ministering in his name and training Christian women doctors and nurses to carry on.

The story of the work for lepers is a stirring one. Take Siam, for instance, where there are about 10,000 lepers. Nothing had ever been done to help them and they were left to beg, to rot away and to die. Enter Dr. McKean. There is an island in the river near Chiengmai which had been used as a preserve for the pet elephant of the Governor of the Province. He was supposed to be a "Good Luck" elephant but was so ill-tempered that everyone was afraid of him. The people finally abandoned the island to him, so savage had he become. When he died in 1908, Dr. McKean induced the Governor to set aside the island for a leper asylum. It was cleared, booths were erected and scientific treatment of the lepers began. With the generous co-operation of the Government, the Siamese Red Cross, local officials and the Mission to Lepers the tangled wilderness has been transformed into a model village with 142 buildings, extensive lawns and vegetable gardens. The workers are interested in the souls as well as the bodies of the 430 inmates. The buildings include a chapel where religious services are regularly held and evangelists tell of Him who said to a leper, "Be clean." When they come to the island, many of the lepers are not Christians but they soon become followers of Christ under the kindly ministries of the asylum, and 37 were baptized in a recent year.

A weekly allowance of a third of a tical (about 16 cents) is given to each inmate, and out of it these poor lepers contributed last year 427 ticals which they distributed as follows: evangelistic work in Chiengmai, 15 ticals; Siamese Red Cross, 40; Presbytery's apportionment, 125; American Bible Society, 65; new airplane field at Chiengmai, 12; American Mission to Lepers, 60; Lampang Church, 20; Russian Bible work, 50; evangelistic work in Chiengrung, 40. There is no more moving sight in the world than a communion service in this church for lepers.

"What is the final ending?
The issues can we know?
Will Christ outlive Mohammed?
Will Kali's altar go?
This is our faith tremendous-
Our world-hope, who shall scorn! -
That in the name of Jesus
The world shall be reborn."

Vachel Lindsay.



THE WORLD MISSION OF CHRISTIANITY

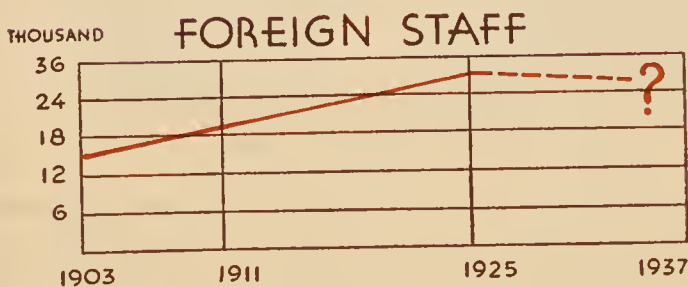
THE CHURCH

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I. THE CHURCH ON THE FIELD

II. FOREIGN STAFF

III. FINANCE

IV. EDUCATION: GENERAL, KINDERGARTEN, BIBLE TRAINING, THEOLOGICAL, TEACHER TRAINING, COLLEGE, MEDICAL COLLEGE.

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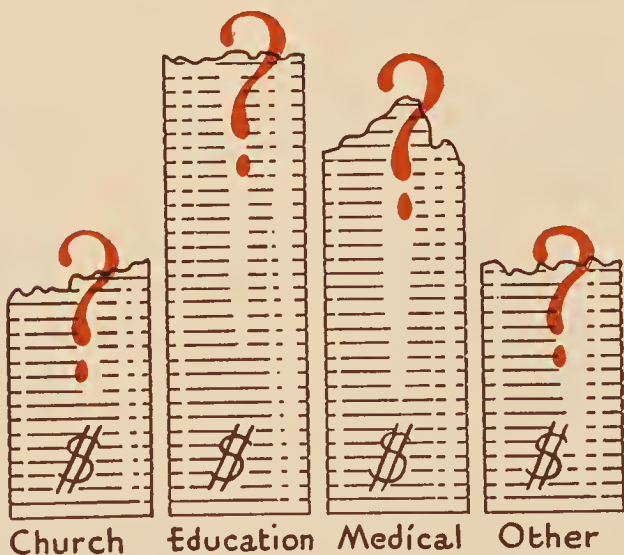
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A. L. WARNSHUIS.

INCOME ON THE FIELD



American Presbyterian Mission,
Chenhsien, Hunan, China,
Nov. 8, 1942.

Dear Dr. Mackey:

Possibly you may wonder at my writing, and doubtless the strangeness of the enclosed will call forth more than wonderment! Suffice it to say that our thoughts frequently return to those wonderful years of blessing, with the accompanying wish to drop a word of greeting to you and other Princeton teachers and friends-- which wish has not materialized until now.

This past summer a friend was kind enough to let me read her copy of your book, "A Preface to Christian Theology", which I read with great inspiration and profit. Since then, in the loving and inscrutable providence of God, and, I believe, for purposes of rich blessing, I have been laid up for a period of complete rest with tuberculosis (which was able to get its start before I could recover from a very severe attack of typhoid fever). At present, even reading is rather curtailed, but I thank God that nothing stops me from fellowshiping with Him and thinking His thoughts with Him--some of which have been insistent and compelling enough to produce a few poems. I send you the enclosed one because you are by rights the author or inspirer of these thoughts; and also because I hope it may prove to be a blessing to others. You are, of course, entirely at liberty to use it in any way you please without necessarily referring its authorship to me.

My wife (sister of Paul and Howard Rhodes, who you know, of course) joins in cordial Christmas greetings to Mrs. Mackay and yourself. Please remember us to other Princeton friends as you have opportunity.

Sincerely yours in following Him,

Francis H. Scott ('37) "Laddie".

Dear Dr. Speer :-

Pres. John Mackay has written us that he used this poem to close his address at recent Princeton Univ. Commencement. Already it has been considerably quoted.

Laddie, like his Sister Betty in Glory, has, through sickness and sorrow, found his poetic gift.

Chas. E. Scott.

18 May '43

THE BALCONY AND THE ROAD

With acknowledgements and grateful thanks
to my Pilgrim-Teacher, Dr. John A. Mackay.

God keep me from living a Balcony life!
Keep my feet in the dust of the Road,
Where in struggle and sweat I prove whether or no
I am worthy a pilgrim load!
Let me fight a good fight, undismayed by all fears,
And though stumbling with faintness and blinded by tears,
Keep me pressing...on...on, with face set towards the glow
Of that Light at the end of the years!

But the man on the Balcony, 'way up high
In his comfortable spectator's seat,
Reviewing the pageant of life passing by
With appraisingly cool, analytical eye,
Like a god with the world at his feet,
Is a neutral, untainted, unbiased, reserved,
--Viewing passionate, vibrant Life!--
With convenient belief that mankind is best served
If he keeps himself out of the strife.
So, with keen, dialectical skill he decides,
After weighing all factors involved,
That, of course, he should never attempt to take sides
If he hopes to help get these things solved.

Oh, pity the man! with his still-born truth,
And his poor little half-dead soul,
With no love, and no great God to serve with his life,
And no costly, insistent goal...
Poor, proud little soul, how pathetic, forlorn!
Pity the man, don't scorn.

But for me, keep me far from that Balcony life!
Keep my feet in the dust of the Road,
In the turmoil and heat that are part of the lot
Of a man with a pilgrim load!

For life is un-lived, and a man is no Man,
And the truth remains less than half known,
Until, in the Road's song of struggle and pain,
He becomes attuned to Another's refrain--
And his soul is no longer his own:

In some way that no one could tell you just how,
He becomes God's Man, in God's holy NOW;
He has found that deep truth he so hungrily sought
Shining, fair as the Grail, in God's holy OUGHT;
While that wearisome ribbon of travail he plods,
Like an unending death of slow scourging by rods,
Has become for him Life's holy River!
Somehow, the man's hand has been taken in God's--
He's a Destiny-Man, forever!

Oh, Holy of Holies, this pilgrim-Road,
This Way that my Master trod!
Worship, worship, my feet! Follow on where He showed,
In footsteps pressed deep by the weight of His load,
The Way to the City of God!

Francis H. Scott.

Greetings Friends!

The angelic scribe has had a busy year recording happy events for the Ogden tribe, who rejoice in (1) a new daughter, (Mary LaFrance, who is now minister of Music in Harold Martin's great church in Bloomington, Ill., the church that supports our Etah neighbors in India, the Graham Parkers, and formerly supported the McGaw's) a lady of whom Glenn Jr. could tell you much that is wondrous; (2) a new son, (Lt. Park L. Gerdine, son of a Korea Missionary family), who saw our Mary first in her first Radio Code class last December in Chicago and before long resolved on a life partnership; and last but not least, a new grand-child, Leslie Ann, who on Nov. 15th winged her way into the Alvis family. likes it, behaves wondrously.

Today, Nov. 28th, at 7:36 A. M., pheasant season opened. From the Bay region and all points in between, cars by the hundreds have brought eager hunters to 'be there firstest with the mostest.' October saw a similar opening for duck season. But our Sacramento Valley affords these sporting pleasures as a bi-product only, to the bounteous harvests of summer and autumn—barley, rice, gypcorn, beets, beans, apricots, peaches, pears, prunes galore, walnuts, almonds by the ton. Ranchers altho shorthanded have produced super-crops for America and overseas. In Colusa environs 350 imported Mexican laborers did yeoman service, yet farm and town's folk all found all they could do in gathering these rich crops. Never were such wages paid for such work.

Our Victory Garden—Glenn, Sr.'s hobby and gymnasium together with products of the Manse fruit trees—has made feeding the family less of a problem than it might have been. Charles' mammoth Sunflower seeds gave variety to the diet of the small flock of Plymouth Rocks, some of which lay eggs now, and an occasional young cock goes into the ministry. Think of us having tomatoes, and lettuce, figs and walnuts and pomegranites, to share with the neighbors while you in other climates stoke furnaces or, as in India, shiver in tents or in houses built for the heat.



We wish we might report as gracious harvests in the church. The church school, tho manned with great difficulty, ministers to a live and interesting group of children, many of them new-comers, part of that shifting population which is war-time America. A lovely young girl sang a solo today in the morning service. Born in Mississippi and having lived for some years in Oklahoma, she has been here since September—her father holding a high-paying job on a drag line in a Government project. Jack Frost, who read a poem in church recently, lived long in Bakersfield where his dad drilled for oil. His family moves about drilling here and there (as moving a family as some missionaries). Just now finishing a job, drilling for gas and oil, in the Buttes, small but picturesque 15-mile-long mountain range (shortest mountain range in the world) that juts up out of the valley floor some ten miles east of Colusa. Now Jack and family move on once more.

Many who were mainstays of our little congregation a year ago, are now in defense work centers, Richmond, Vallejo, Oakland, where certain jobs pay higher wages and contribute to the war effort. The Grammar and High School teachers who left in the summer, have been replaced by local personnel, hence we have none to take their places in Sunday School or youth leadership. So Mildred plays in Church School, teaches a class, plays for and drills Junior Choir, in addition to many other duties. Glenn has to pinch hit as teacher of Intermediate boys till some younger teacher appears. Our Sunday School superintendent—a radiant and capable woman—now finds that she must work every other Sunday at her Telephone Exchange job, thus depriving the young people of her vital force. There is a war on, you know.

The five Protestant churches, soon to become six by the addition of a Pentacostal church, are beginning to co-operate in new ways. They have promoted a campaign of united advertising, consideration of Released-Time

religious education week days, an every member canvass; Thanksgiving Service; and other good things. Our slogan, "The United Churches of Colusa", has appeal and will, we think, help to promote the larger interests of the Kingdom of God here.

And as for ourselves, this word has come to mean increasingly more as we work in this valley,—“And He that sent me is with me: the Father hath not left me alone; for . . .”. John 8:29. And India ever beckons just beyond the war.

Our six-foot-three David is at last well launched into RADAR. Glenn, on the staff of School for Boys, in Cheltenham, Md., is thus for the time being out of C. P. S. camp on 'detached service', and hoping to get started at his Seminary work soon. Charles?—his growing reminds us of the service boys overseas, explaining to his buddie why his mother had sent him three new socks. He had written her that since entering service he had grown another foot. Charles is not one bit sorry that there are no older brothers near to hand on down out-grown clothing. Tiny the cat, wondrously colored almost like a young tiger, with personality plus, is his great delight. Seventh grade marks are all 'satisfactory' and the Arithmetic Bugaboo seems to be licked.

So to you, dear friends, wherever you are, whether in U. S. A. or beyond the oceans, let this bring our united love and good wishes. How fortunate we are, able to count you among our friends and how glad we are for every message from you.

The Ogdens

340 JAY STREET
COLUSA, CALIFORNIA

D- + Mrs. Robert E. Speer,
Lakeville,
Conn.



17:1111

Printers too know there is a war on. Curs does. It has been impossible to get him to set up our letter sooner. But this gives us the chance to add this word. Glenn Sr. is now in the process of getting his Typhoid -paratyphoid; Smallpox; Tetanus; Typhus; and Cholera shots preparatory to returning alone to India. Just when he can sail is not known but it will probably be some time early in the spring. Mildred and Charles will stay on in San Anselmo, Calif. for the two years or until they can go out to India too. They would go now but can not secure passports. The work is sadly under-manned and there are many who need to come home for health reasons . You can always reach us by writing to % Presb. Board, 156- 5th Ave. New York, 10, N.Y. and it will be a joy to hear from you. And thanks for your loving thought and prayers. 'Ham Tinon Ogdens '

(Not printed at Government expense)



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of America

Congressional Record

PROCEEDINGS AND DEBATES OF THE 77th CONGRESS, SECOND SESSION

Vol. 88

WASHINGTON, WEDNESDAY, MARCH 4, 1942

No. 45

Civilization and the Missions

REMARKS

OF

HON. MARTIN J. KENNEDY

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

RADIO ADDRESS BY

REV. THOMAS B. CANNON, S. J.

DIRECTOR, JESUIT PHILIPPINE BUREAU

Mr. MARTIN J. KENNEDY. Mr. Speaker, the people of the United States should be grateful to the radio stations affiliated with the Columbia Broadcasting System that sponsors each week the Church of the Air program.

This radio feature, combining the precious heritage of freedom of speech and expression and the freedom of worship, makes it possible for the people of the United States of America to hear the representatives of the different religious faiths and learn of the contributions of these faiths to our American way of life.

On February 8, 1942, a Nation-wide radio audience had the privilege of hearing the following inspiring address entitled "Civilization and the Missions," telling of the work, throughout the centuries, in the mission field.

Father Cannon's address follows:

Ever since the beginning of the war in the Philippine Islands I have been constantly called upon, as Director of the Jesuit Philippine Bureau, to supply information concerning the safety of our 251 Jesuit missionaries now laboring in that vast archipelago. And, of course, the news has been very scarce. What little news we have had up to now, we are happy to say, has been good news; and we hope for further good news from time to time.

The spotlight of the world press is on these missions of the Philippines today. The war has served to call attention to a work too easily forgotten, because it is so far away. I am anxious, in this brief talk, to explain the essential value to the world, apart from a strictly religious value, of our Christian missions. I say to you, members of the radio audience, whoever you are, and however preoccupied you may be with affairs of the day—whatever your creed or occupation in life—that you cannot ignore the missions of the Catholic Church. Today more than ever before in history—strange though it may seem to say this—the missions of the Catholic Church are of primary importance to the world.

I propose a rather startling thesis: The missions of the Catholic Church have civilized the world! What does that mean? Well, what do you mean by civilization—by our civilization? You don't mean the culture of the Hottentots when you speak of our civilization. When you talk of our civilization you don't mean the customs of the pygmies of Malaysia, or the bushmen of Africa; you don't mean the customs of cannibals or head-hunters or cliff dwellers; you don't mean the culture of the snake charmers of India, or of those castes of India which compelled the marriage of 8-year-old children, and the burning alive of widows on top of the funeral pyres of their husbands; you don't mean by civilization the caste laws which brand as untouchables some 40,000,000 of the people of India, regarding them as unworthy even to step within the shadows of the members of the castes; for these are outcasts—that's the original meaning of that term; you don't mean by civilization the ancestor worship of Japan, or the burning of lepers practiced till recently in many of the islands of the Indian

Ocean, or the adoring of idols of brass and stone as practiced by the overwhelmingly pagan population of China. Many of these oriental customs I have witnessed while in the company of other Americans, and I've seen the thought written on their faces: "This is not our way, these are not our customs, this is not our civilization." I distinctly remember the impression of a strange and un-Christian civilization which I felt while passing through an oriental city on a Sunday morning. The hub-bub of business robbed the day of the peace and quiet which we ordinarily associate with Sunday. A small matter—but small things may be signs of a civilization.

Ours is a European civilization. Substantially it is the same civilization which now hangs in the balance on the Continent of Europe. That is precisely why we are so much worked up over the present conflict; it is why we are at war today. However differentiated our brand of civilization may have become, due to the example and the exploits of our national heroes whose memory we honor this month—Washington, the sane, strong, and God-fearing founder of this Nation; Lincoln, the man of the people, whose genius was honesty, who sent the keen ax to the root of wrong and held this Nation together in the darkest hour of her history—however stamped our civilization may be with the indelible characters of the men and women and children who carved States out of the wilderness and by their back-breaking toil and sincerity and honesty made the world wonder at the marvel of this Republic, youngest and yet most powerful among the countries of the world; however vitiated our civilization may have become by the failure of our men

and women to live up to their high ideals; however modified, for better or for worse, ours is the civilization of Europe.

It was brought to us from Europe—this civilization of ours—by the Catholic settlers of Maryland under Lord Baltimore; by the Jesuit martyrs of Florida and Virginia and New York; by the honest Quakers under William Penn; by the Puritans of New England; and a host of others, most of whom came to this land of opportunity seeking religious freedom—the liberty of worshipping God according to the dictates of their conscience. They represented the best in European civilization. They came to this country to preserve here those principles which they thought to be right, which they were in danger of losing under the tyrants of their day.

We have attempted to establish here, to modify—perhaps, even we may hope, to better—the civilization of the Europeans.

I now go further in my argument when I state that Europe itself was civilized by the missions of the Catholic Church.

It sounds a bit startling at first, doesn't it? Yet go back to the early days of the church, and in what state do you find Europe? You might rather say that before the coming of Catholic missionaries there was no Europe as we now know it. There was the Europe ruled by the Roman Empire, and the Roman Empire was coextensive with the then known world. The Roman Empire had a civilization partly of its own development, partly borrowed from the greater culture of the Greeks. But no civilization can be more opposed to ours than that of classical antiquity, with its complete materialism, a half-hearted belief in a pantheon of pagan gods, and concern for the needs and pleasures of the passing moment. The peoples of Europe before the Roman conquest and even afterward were wanderers; nomad tribes, without even a settled habitation. They had no homes, no cities, no orderly way of obtaining a livelihood. Caesar spoke of the barbarian Britons and Gauls, and the Romans were annoyed by, though they scarcely feared, the senseless savagery of the Huns and the Goths and the Vandals.

During the period of comparative peace created by the Roman Empire the Catholic Church was born; and in the centuries that followed, wave after wave of missionaries poured into Europe. Even in the time of the apostles, missionary work was done in Europe. It is said that St. James the Apostle penetrated into Spain and preached the Gospel there and there founded the church. Missionary saints were the true founders of the

various nations of Europe. St. Martin of Tours in the fourth century became the apostle of France; St. Patrick in the fifth century became the apostle of Ireland; St. Augustine in the seventh century became the apostle of England; St. Boniface in the eighth century made himself the apostle of Germany; St. Anscar in the ninth century was the apostle of Sweden and Denmark; and in the later years, St. Leander preached to the Spanish Visigoths; St. Adalbert became the great saint of the Bohemians; St. Gerard the apostle of Hungary; St. Wolfgang of the Austrians; St. Bruno of the Prussians.

What did they do? Before these missionaries could preach the Gospel to the peoples of Europe, they had first to make men out of savages and barbarians. Monasteries were founded, here and there throughout the vast Continent, often on the edge of a forest; and these monasteries became Europe's first schools. Around them were built the first villages. The missionaries had to teach the people not only to worship God, but even how to live; they taught these poor nomad races the elements of agriculture. They showed them how to plant seeds, care for a crop, and reap a harvest; they taught these primitive farmers how to raise cattle; they taught them how to build houses; how to make cloth; how to make their very garments.

The missionaries civilized the peoples of Europe. All the great art of Europe—in painting, in architecture, in poetry—was inspired by a religious theme, by the mission message of the Catholic Church. You have only to witness the grand cathedrals of Europe; the madonnas of her greatest painters; the statues of Old and New Testament saints which adorn every gallery of the Continent. The whole thread and substance of Europe's civilization is Christian, is Catholic, woven by the church's missionaries.

Hilaire Belloc, the great historian, wrote a scholarly book, *Europe and the Faith*, proving this one point; his last words sum it up completely: "The faith is Europe, and Europe is the faith." He shows that the Roman Empire never really perished but was transformed. In the full maturity of the Empire it accepted the Catholic Church, and the church has caused the Empire to survive in a finer and better form. In this we have the secret and the soul of western civilization.

Without the church, therefore, there is no understanding of this civilization of ours. Without the church there would not even be the shell of the Roman civilization into which the church infused a heart and a soul; a phi-

losophy of life and a motive for existence. Today our moderns are attempting to preserve this civilization though cutting away the foundations upon which it rests.

However reluctantly, the world today does recognize its debt to the Catholic Church. The Catholic Church in its beginnings is always a mission. Hence it is correct to say that civilization and the missions go hand in hand. One peculiarity of early Christian mission history is the fact that it coincides with the church history of Christian antiquity. The whole church in early times was simply a mission church. By being converted to Christianity nations underwent a process of civilization. The work of the missions, while essentially spiritual, has transformed this world of ours, influencing every phase of human life. Strangely enough, the missions have civilized nations while establishing civilization itself—and this was at once the subject and the object of the mission message. That process still goes on in the missions of today. It is important for us today to realize that the Philippines, though an oriental nation, have more in common with our civilization than with that of the pagan Orient; for, though still a mission, the Philippines are the only Christian nation of the east.

If the world is today fighting the cause of civilization, if we are interested in preserving that culture which is ours, then we must of necessity think today of the missions of the Catholic Church.

"Civilization must be saved" is the shrieking call to arms of every newspaper headline and Government report these days. What civilization? Is it the civilization of the pagan east that you wish to preserve—the civilization produced by Genghis Khan, and Kubla Khan, and Tamerlane, and Mohammed of Ghazni, and Mohammed of Ghor, and Iemitsu, and Hideyoshi Taikosama, or the thousand other oriental scourges of mankind, the first masters of the blitzkrieg, who for a thousand years strewed the desolated steppes of Asia with the bloody, mangled bodies of millions upon millions of their victims? Is this the civilization we wish to preserve? There is little need for an answer. Like it or not, we must admit that our civilization, the civilization we worry about today, is that Christian, Catholic civilization built up by the work and the worry and study and sweat and blood and tears of Catholic missionaries. No matter how far afield you may go, you will, if you are honest, get back to this fact as an axiom: The missions of the church have civilized the world.

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA

156 FIFTH AVENUE
NEW YORK 10, N. Y.

September 23, 1944

To the Relatives and Friends
of the Rev. Watson M. Hayes, D. D.
of the Shantung Mission, China

Dear Friends:

Because of Dr. Hayes's age and his none too robust health during the past few years, the following message will not be unexpected but, rejoicing as we must that Dr. Hayes is freed from his physical limitations, we cannot but regret that it was necessary for him to spend the closing years of an extraordinarily effective missionary life in an internment camp. The message came to us today, September 23, 1944 from the Honorable Cordell Hull, Secretary of State:

"REGRET HAVING TO INFORM YOU DEPARTMENT HAS RECEIVED AIRMAIL COMMUNICATION DATED SEPTEMBER 7 FROM AMERICAN LEGATION BERN REPORTING THAT INFORMATION HAS REACHED THAT OFFICE THROUGH OFFICIAL CHANNELS FROM SHANGHAI TO EFFECT THAT WATSON MCMILLAN HAYES DIED WEIHSIEN AUGUST 2 - - DIABETES MELLITUS BRONCHO-PNEUMONIA."

Dr. Hayes was born November 23, 1857. He and Mrs. Hayes sailed for China September 28, 1882, and their entire missionary service has been given to that country. Mrs. Hayes and their son, the Rev. John D. Hayes, remain in the Civilian Assembly Center at Weihsien, Shantung, China.

In accord with the request of Dr. Hayes, Dr. Robert E. Speer has prepared the memorial minute which will be presented to the Board at its next regular meeting, October 16, 1944. Copies of this minute will then be sent to the family and friends.

Very sincerely yours,

Lloyd S. Ruland

Knowing your regard for Dr. Speer and remembering your niece's question: "Who is Dr. Mott?" I enclose this from the Patriot magazine.
In yours,
E. A. Fridell

THE FIRST FIFTY YEARS IN FOREIGN MISSION COOPERATION

The 50th anniversary sessions of the Foreign Missions Conference of North America, held in Chicago, Illinois, January 3-7, 1944

Reported by E. A. FRIDELL

NOTE—Modestly Dr. Fridell refrained from mentioning his own important part in the program. See editorial comment on page 164.—ED.

NO SINGLE foreign mission board and no denomination alone is able to cope with world conditions as they are today and as they will be after the war. With war being waged in many foreign mission areas, with confiscation and destruction of mission property, with internment, imprisonment and repatriation of missionaries, the problems arising from such a global setting demand the cooperative wisdom, the united prayer, and the constructive planning of all foreign boards. This was apparent in every session of the Foreign Missions Conference of North America that met in Chicago, January 3-7, 1944. Almost at the very opening of its sessions this was emphasized in a message of greeting from the Archbishop of Canterbury, conveyed through a British fraternal delegate. The head of the Anglican church appealed to American and British Christians to be "united in the spread of the gospel through the world" and to establish "effective Christian principles" in the relationships between England and the United States which alone can make such relationships "fruitful for good to ourselves and to others."

Two men who assisted in the organization of the Foreign Missions Conference 50 years ago made outstanding contributions at the Chicago meetings by way of spoken messages. Dr. John R. Mott under the theme of "Gains Made in 50 Years," inspired the large audience as he told the story of beginnings and then traced the development of the Christian program through five decades.

Dr. Robert E. Speer conducted the daily devotional periods. Each proved to be in very real fashion the high point of each day's crowded program. In spite of his 76 years, Dr. Speer spoke with the vigor and spiritual insight which has characterized him all through his five decades of missionary leadership. He took 20 minutes each noon for his message, using an additional 10 minutes for hymns and prayers. His messages were Bible-centered, heart-searching and illuminated with quotations from an amazing variety of books indicating something of the studious habits of the speaker.

Throughout the sessions, which extended over four days, and uppermost in the planning and thinking of those present, was the realization that missionaries are still needed and will be needed everywhere after the war. "We still want missionaries." This was the message that came repeatedly from visiting nationals who had come from distant lands to attend the 50th Jubilee meeting. One of the distinguished Chinese went on to say: "You people are setting standards for your missionaries which require them to be supermen. While you are looking for the perfect missionary,



John R. Mott and Robert E. Speer at Edinburgh in 1910

please send us a few who are not so perfect. We can get along with them very well for we are not perfect ourselves!" Another visitor from abroad said: "In my country missionaries may be divided into three classes—the grandfather type, the father type and the brother type. The first is the kind of missionary who is certain that we of the younger churches have never grown up. He treats us in kindly fashion as little children. The second type of missionary feels so very responsible for us and for everything that we do. The third kind of missionary becomes one of us. All unconsciously he shows that he needs us and we recognize that we need him." The hope of the whole missionary enterprise is, humanly speaking, this third kind of missionary.

The Foreign Missions Conference is an association of 121 boards and societies of the United States and Canada representing 36 Protestant communions with a membership of more than 30,000,000 Christians. Through the Conference they find fellowship and share in plans for the Christian world mission. In the annual meetings issues are discussed and policies formulated. There is an attempt to avoid overlapping and to initiate projects of advance. More than 10,000 Canadian and American missionaries together with thousands of national workers in 81 countries are served in and through the Foreign Missions Conference. The Conference joins with about 30 national Christian councils around the world to form the International Missionary Council. Well known Baptists now giving full time to these movements are Dr. P. H. J. Lerrigo, Executive Secretary of the Foreign Mis-

sions Conference, and Dr. J. W. Decker, Secretary of the International Missionary Council.

It had been expected that there would be approximately 400 registered delegates in attendance at Chicago. In spite of travel and hotel limitations, 536 paid their registration fees not counting approximately 500 Christian students who came for the special all-day student sessions. The great closing session in Chicago's Orchestra Hall on Friday night called for admission by ticket only. Every one of its 3,500 seats had been assigned far in advance of the closing day. Part of the overflow audience was seated on the large stage along with a great Negro choir which proved to be one of the fine program features. Speakers at this closing evening were Dr. Walter H. Judd, former medical missionary in China, and now U. S. Congressman from the State of Minnesota, and also Dr. E. Stanley Jones, missionary to India and far-famed author of religious books. The theme was "Decisions Fraught with Destiny."

Throughout the five days the sessions were held in the La Salle Hotel ballroom seating 600 people. It was well filled at the 9:00 A.M. opening hour each day. On the same floor were located exhibits of literature by the Missionary Research Library, the Christian Medical Council for Overseas Work, Agricultural Missions, and the Committee on World Literacy and Christian Literature. The large exhibit room was open from early morning until late at night and was frequently crowded.

The conference program suffered somewhat from overcrowding which seems always to be characteristic of religious conventions.

The printed program carried the names of 72 persons who had been assigned definite subjects for public consideration. On the fourth day, for example, there were 22 speeches between 9:00 A.M., the regular opening hour, and 9:30 P.M. This does not include those who participated in the brief periods given over to general panel discussions. Those in charge are to be congratulated on the fidelity with which they held to the printed time schedule. There were no delays. Each presiding officer, from President A. L. Warnshuis on down to the least experienced, seemed imbued with the idea of "no delays and no wasted effort." Women

AND TODAY



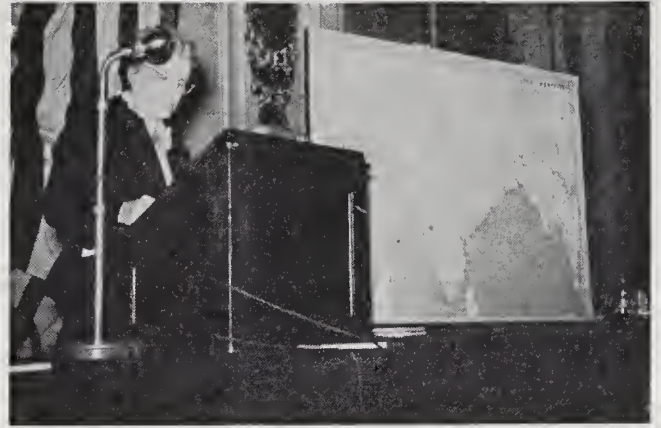
Robert E. Speer and John R. Mott at Chicago in 1944

were conspicuous because of their superior platform ability and able thinking, although they were in the minority both in scheduled public participation and in the audience.

Subjects which stood out because of their recurring emphasis included: "Christian Standards of Living in the Home," "The Church and the World of Color," and "World Literacy and Christian Advance." Although these subjects were not especially featured in the printed program, they were referred to so frequently in impromptu fashion that they became something of a theme for special prayer and meditation. The new developments in the Women's Missionary Medical School at Vellore, South India, together with the proposed Men's Medical School at the same place, received much favorable attention. It was made clear that with rapidly rising standards for medical training in India there is grave danger that Christian medical schools may be closed. Vellore is attempting to lead out in medical training for India and if the Christian forces of North America respond, this goal will be realized. Of the nurses graduated from Vellore, 90% have been Christians. Dr. John Carman, one of the Northern Baptist Convention missionaries, spoke on the Vellore plans. He has been devoting some weeks to the project as he prepares for his return to India.

A remarkable address came on the second evening when Dr. George P. Howard, a Methodist missionary serving with the Committee on Cooperation in Latin America, came to discuss the missionary outlook in South America. He was one of the few men who dared to go considerably beyond his assigned time. He was the last speaker at the end of a very crowded day but his account of the need for the Christian gospel among the Indians of the high Andes was so appealing that the large audience seemed to lean forward demanding more and more of the story. An audience that was obviously tired in the early evening was fired to new life. The interest became so great that on the following day a number of representatives of leading communions met to consider new plans for the winning of Latin America for Christ. It was revealed that Canadian Baptists have made a beginning among the seven million Indians who live in their extreme poverty in the great highlands of the Andes, but on the whole these tribes have been almost forsaken.

It was gratifyingly clear that the hotel attempted to extend courtesies to all guests, regardless of race or color. Probably the most enthusiastic applause of the entire conference came at the close of an address



Dr. Carol E. Jameson of the Vellore Medical School addressing the Foreign Missions Conference

on "World Implications of Race," by Dr. Channing H. Tobias, senior secretary in charge of Negro work for the Young Men's Christian Association. Dr. Tobias spoke without rancor regarding the seriousness of the Negro-white problem in North America and in the world. The fact that he himself is a member of this exploited race and at the same time in his own person represents high culture and deep Christian devotion caused his address to become a memorable one in the midst of many addresses of importance.

The cover of the printed program carried the slogan "1893-1943, Half a Century—Onward." While there were reviews of past achievement, the main emphasis was upon plans for the future in the evangelization of the world. General themes which were considered from various aspects were: "The Church Girds the World," "The Church Faces a World Challenge," "Forward Steps Now Being Taken," "The Whole of Life," "The Needs We Face," "The Truth Shall Make You Free," and "The Greatest Force on Earth." The main theme for the closing day, when more than 500 college and seminary students were special guests, was "Today's Preparation of Tomorrow's Missionaries."

Baptists were in evidence on the program and on numerous committees. Delegations came from Canada, from the Southern Baptist Convention, the National Baptist Convention and the Northern Baptist Convention. British Baptists were represented by a fraternal visitor in the person of Foreign Secretary H. R. Williamson, of the Baptist Missionary Society of London. He is undertaking a world tour largely in the interests of British Baptist post-war missionary planning. Approximately 50 Baptists gathered at the close of one of the evening sessions for the purpose of meeting and exchanging ideas with this genial and experienced Christian

leader from across the Atlantic. From Mr. Williamson it was learned that last year in recognition of the 150th anniversary of British Baptist Missions, a new all-time record in missionary giving was achieved. This remarkable advance must be considered in the light of war experiences wherein hundreds of Baptist churches have been destroyed. Dr. W. O. Lewis, general secretary of the Baptist World Alliance, and for many years a resident of Europe, came to the Chicago meetings from the Student Planning Conference on the World Mission of the Church which had just closed its sessions at Wooster, Ohio. Dr. William Axling, just home from 40 years of Baptist missionary work in Japan, addressed the conference on behalf of repatriates.

An unscheduled address and one of the best of the conference came in the midst of the discussion of the proposed "National Council of the Churches of Christ in the United States of America." On this occasion Dr. M. T. Rankin of the Southern Baptist Convention explained the attitude of many of his people toward the new proposal. In outlining the advantages and disadvantages of the suggested National Council, Dr. Rankin, by his clear thinking and apt illustration, rendered a large service as was indicated by spontaneous applause.

There was a conspicuous shortage of help in the hotel as was evidenced in dining rooms and on elevators. The manifest good nature of the delegates caused frequent comments of a favorable nature. One elevator girl was heard to say: "They look different. They are all so cheerful!" A maid on one

of the floors said: "I thought they would all be cranky old men and women, but they're not!" One nearby restaurant became a favorite eating place when it became known that six Americans of Japanese ancestry were employed as waiters. These young people from the relocation centers were fine appearing and evidently happy in their work. One of them said: "We are all Christians. The church people of Chicago have made us feel at home."

Major attention was given to church plans for post-war reconstruction together with the immediate problems of orphan missions and relief. It is abundantly clear that Christian leaders are alert to the unparalleled tragedies as well as the God-given opportunities of the hour.

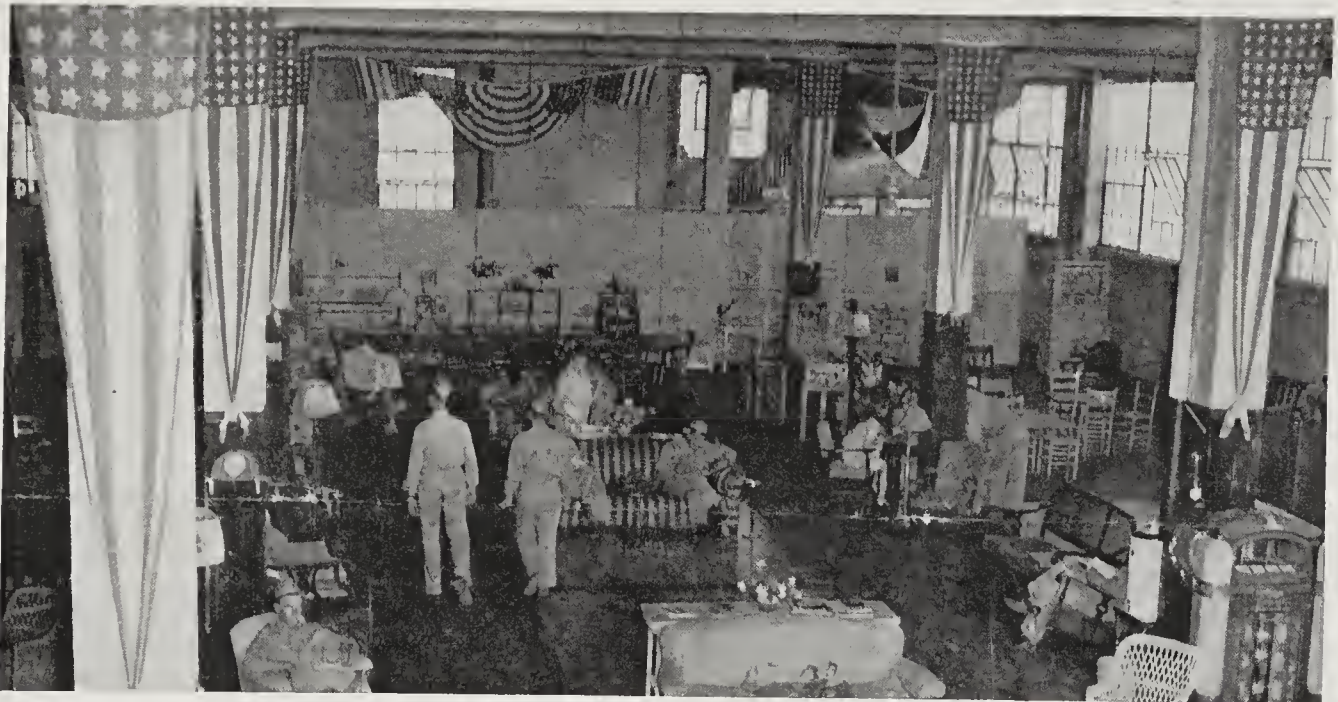
At its concluding session the conference made a declaration to which all Christians, irrespective of denominational affiliation, will heartily agree.

We are deeply conscious of our failure as Christians to arrest the forces of intense nationalism, racial pride, trust in force, and desire for domination. We acknowledge in penitence that some of these evils are found in the church itself. The institution to which men might turn in their weariness and pain is itself in need of salvation. We of the churches have failed in our own life adequately to demonstrate that unity and fraternity without which there can be no justice or peace among the nations.

The first fifty years of foreign mission cooperation have witnessed a glorious record of service. The next fifty years are destined to witness still greater achievements.

AMERICAN CHRISTIANITY AFTER THE WAR

Delegates from 23 Protestant denominations in annual session of the Home Missions Council of North America, in New York, January 10-12, 1944, face realistically post-war conditions in the United States and their implications for American Christianity



Already the United States is witnessing the demobilization of part of its immense army, and it presents a

WMS
American Presbyterian Mission,
Beirut, Lebanon.

Sept. 13, 1945.

Dear friends:

The purpose of this letter is to let you know that on October 11th, when I shall have reached the age of seventy, we automatically retire from active service. This is a wise rule of the Church, applied without exception to all ministers and missionaries, and our turn has come to have the rule applied to us.

Mrs. Nicol and I arrived in Beirut on Nov. 20th 1905, and were assigned to duty in Tripoli, thirty miles north of Beirut. There we spent the first eight and one half years of our service, until we went on our first furlough in 1914. While we were in America the first World War broke out, and Syria was cut off for four years. I had an opportunity to come out with the American Red Cross in the spring of 1918, and after some months in Jerusalem in refugee work under General Allenby, was sent to Beirut to direct the extensive relief work in Syria and Southern Turkey. Later this Red Cross work was transferred to the Near East Relief and I continued as Managing Director.

As soon as possible, I returned to full mission service, and since two of our Beirut men had died soon after the war, we were directed to remain at the headquarters of the Mission in Beirut. In 1920 I was elected Secretary of the Mission, which is the title of its administrative officer, and with the exception of absences on furlough, I have retained that office ever since, rounding out a quarter century in this administrative position.

Joined to this were part time services as Professor of Homiletics and Pastoral Theology in the Near East School of Theology, and with Mrs. Nicol the direction of the Jessie Taylor neighborhood center in the Moslem quarter of Beirut.

Many opportunities have come to us to aid in the cooperative and ecumenical movements. I was associated in the founding of the United Missionary Council of Syria and Palestine, serving for two terms as Chairman, and almost constantly as a member of the Executive. Likewise I was among the founders of the Near East Christian Council in 1924, and served for nine consecutive years as Chairman, and ever since as Treasurer. As our official mission service comes to an end, I am once more an interim secretary of this Council.

For many years I also served as Honorary Pastor of the Anglo-American Congregation in Beirut.

As for Mrs. Nicol she has made her own field, working out from her home to the immediate Moslem homes around, relating herself to the needs of a Kurdish settlement next door, interesting herself in the prostitute women shamefully numerous in Beirut, as well as taking her active part in the evangelistic work of the mission, serving on its Committee and interesting herself especially in the work of and for women in and out of the Protestant Church. Since her latest return from America she has also been active in the publication work of the Mission, especially in the Christian message concerning the post-war world. There is no retiring from the kind of work she has been doing and she will doubtless go on with it as long as we live in Beirut.

The fact is that we are not planning to leave Lebanon immediately, but shall stay here at least until the summer of 1946. There are various reasons for this,

lesser considerations being difficulties of travel at this time both on sea and land.

In addition there are still some duties left undone, such as finishing the activities of the Orphaned Missions Committee, for which I have had major responsibility; and also the responsibility for the Near East Christian Council of which I am Secretary-Treasurer. The Executive Committee of the Council has asked me to take care of the office and correspondence and to organize a post-war meeting of the Council in the spring of 1946, at which time the future organization will be effected. These and other extra-mission responsibilities will give me ample work to do for the year.

The Mission has asked us to remain in residence in the Jessie Taylor neighborhood House and to care for the activities there, and I may have to do some work in the Near East School of Theology until our personnel situation becomes more stable. Whether we shall proceed to America next summer remains to be seen. As you may readily understand, there are many attractions each way.

In this short letter we cannot review the forty years of happy living in the service of the Church in the Near East. If one might judge from outward appearances, the growth in the work may be indicated by the fact that when we came there were 16 major buildings exclusive of churches and small schools, while to-day there are 43.

With fewer active missionaries to-day than there were 40 years ago (29 as against 35) the work has been extended from the Lebanon Coast to include Aleppo and Deir-oz-Zor on the Euphrates. This has been accomplished by a growing cooperation on the part of the people of the country, as teachers, doctors, nurses, secretaries, and accountants.

I well remember my early activities as a touring missionary when I carried with me the Station accounts with the pastors and teachers, "made accounts" with them, paid them the balance due them, and in general acted as an employer and paymaster. Now all this is in the hands of the Native Synod. Moreover our accounts in the institutions are now kept by trained helpers, whereas in those years practically every missionary was a book-keeper. This has released missionary time and strength for the more important tasks and has made possible the expansion indicated.

As our term closes our schools are turning away applicants, our hospitals are full and our publication work is beginning a new and extensive activity. If direct evangelism halts, our friends must remember that Islam is still Islam, the great unsolved problem of Christian evangelism. Yet we have Islam's youth under our care in constantly increasing numbers, and they are learning what the Christian way of salvation means. Our successors will see the harvest.

To the many who have followed our long service, and prayed for us, and helped and encouraged us in many ways, we send this word of announcement with our grateful thanks to all.

Sincerely
James H. Nicol
Rebecca Van Clair Nicol
Mr. and Mrs. James H. Nicol,
American Mission,
Beirut.

The Presbyterian Board of Foreign Missions
(Dr. H. A. Lichtwardt)
1313 Virginia Park,
Detroit 2, Michigan
October 30, 1945

*their names
in your Book
for today
Mrs. G
Also Mrs. G*

Dear friends:-

Twenty-six years ago Mrs. Lichtwardt and I were on our first journey to Iran, wondering just when we would get there, and just how we would find life and work in that new land. As you all know we returned to America on our third furlough several years ago, and have been living here in Detroit, with the hope and expectation that we would be able to return to Iran when war had ceased.

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For a number of reasons, including the politically unsettled condition of Iran at the present time, Mrs. Lichtwardt and I, after much thought and prayer, have presented our resignations to the Board of Foreign Missions of the Presbyterian Church in the United States of America, as we do not feel that we shall be able to return.

Our years in Iran were very happy ones, years in which there were tremendous changes made in Iran, and in which one felt it a real privilege to have even a small part. We are very grateful to the Board for all of their cooperation and help throughout these years, and found the letter of resignation very difficult to write.

Words cannot express our appreciation to all of you who have had such a big part in our activities throughout all this time, and we cannot adequately thank you, not only for the steady material support, but for the constant intercessory prayer, without which no constructive missionary work can be carried on. Your many letters, and the close fellowship that we have had with you, have given us real pleasure. It has always been such a joy, on our years of furlough, to be able to visit with you, and to become even better acquainted.

I know that all of you want to continue your financial support of this world-wide work, and I would suggest that you join with other Sunday schools in the Friendship Frontiers plan, full details of which you can secure from the Board. If none of these special activities appeal to you, you can of course continue to send in your gifts for the Hamadan work.

This is not a farewell letter for we wish to continue to hear from all of you. Our present plans are to stay on here in Detroit, and you can reach us at the address above. Several of you have asked us about daughter Marian; as you know she flew out to Iran nearly two years ago, and in March 1944 was married to the English oil engineer to whom she had been engaged four years. They have a son, Terence, born February 22, 1945, and her present address is, Mrs. A. Hamilton-Smith, 354 Carter Knowle Road, Sheffield, 11, England. Harlow has just returned from Europe where he was in combat in Germany, and is now on his 45 day furlough; he hopes to be released from service this winter, and to return to Georgia "Toch" and finish his engineering course.

Mrs. Lichtwardt and I are both trying to carry on our missionary activities here in the Detroit area, and she is doing considerable speaking every week. I am still doing surgical work at the Henry Ford Hospital, but am able to make about three talks per week, on Sundays and in the evenings.

Our best wishes to all of you, and again, many many thanks. Do let us hear from you, for we do not want these friendships of a quarter-century to lapse. War is over, and a new century is opening, in which the Kingdom of God MUST be made known to all peoples.

Yours very sincerely,

Hartman A. Lichtwardt

The observance of
M E N A N D M I S S I O N S S U N D A Y
was again extended
beyond the bounds of the previous year
on November 11, 1945

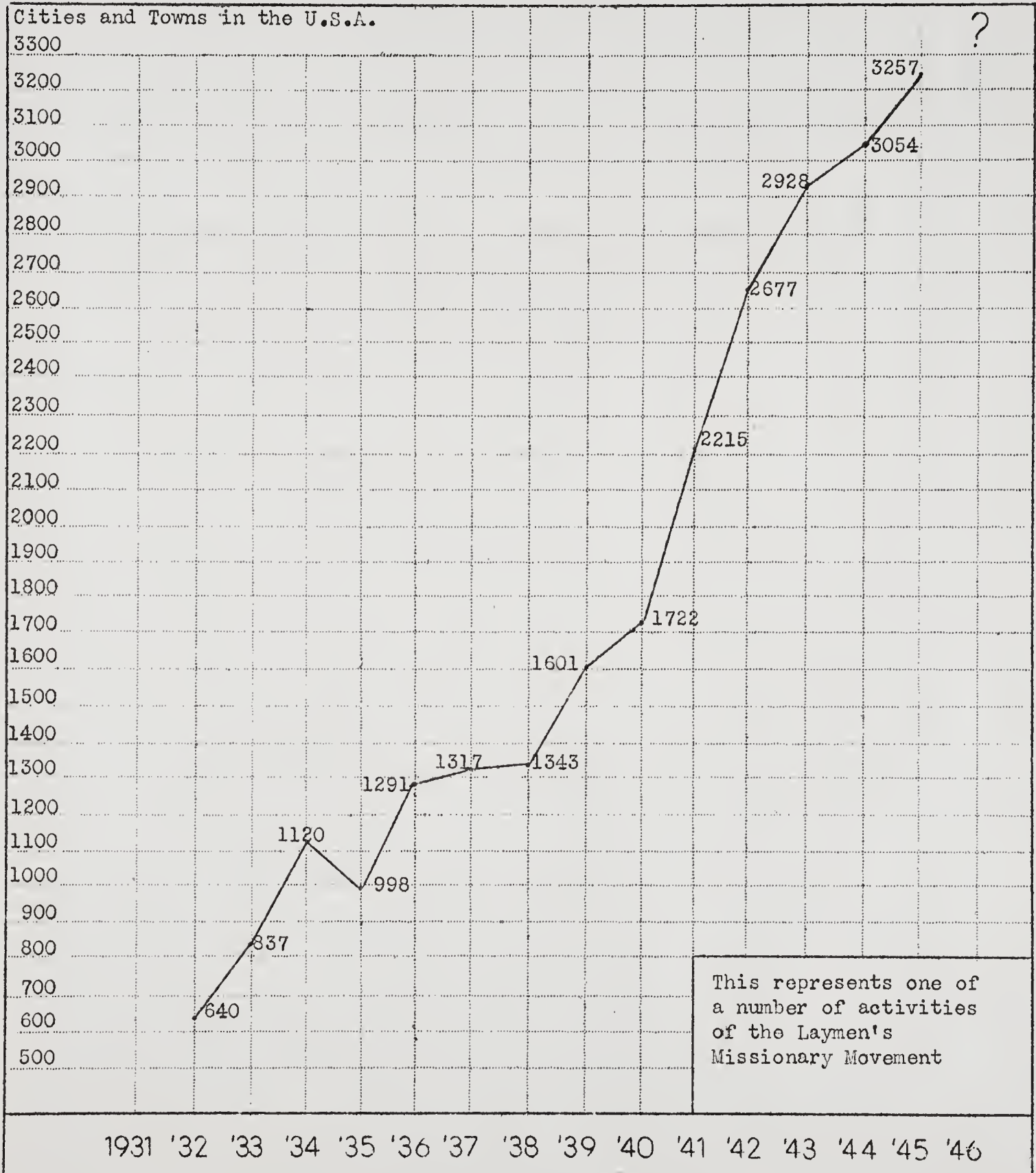
1. Through the leaders of 49 denominations we reached 50,951 pastors as against 40,176 last year - an increase of 26.8%.
 2. All pastors in 3,257 cities and towns were reached through our local Resident Chairmen. Last year the score was 3,054.
 3. The chaplains of the Canadian and our armed forces with whom contact was made numbered 8,324 as against 8,017 in 1944.
 4. While last year we were gratified to inform 5,742 theological seminary students of this method of enlisting laymen in missions, that number was increased to 6,047; and
 5. Being so fortunate as to have a radio program of equal excellence with 1944, progress was also made in this department, with a transcribed program in which Dr. Arthur H. Compton, Mr. John Foster Dulles, the announcer, Harry Creighton, the organist, Howard Petersen, and the baritone, Edward Davies, were participants.
-

The 16th annual observance will be on November 17, 1946,
marking the 40th anniversary of the founding of
the Laymen's Missionary Movement

THE INCREASING NUMBER OF CITIES

in which Resident Chairmen or Cooperating Committees promoted the observance of Men and Missions Sunday among the churches of all communions, is shown below.

The first observance marked the 25th anniversary of the Laymen's Missionary Movement, founded on November 15, 1906. Men and Missions Sunday is also observed in Canada, which was identified with the Movement from the beginning.

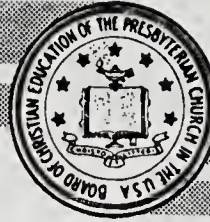


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**808 WITHERSPOON BUILDING
PHILADELPHIA, 7, PENNSYLVANIA**

January 8, 1947

Dr. Robert E. Speer
Lakeville, Conn.

Dear Dr. Speer:

The Personnel Service Bureau was established to assist our church-related institutions in meeting their personnel needs. An important function of the Bureau is to build up a file of information and personal data about individuals who should be given consideration for larger opportunities of leadership as they develop in our churches and colleges.

It is in this connection that the name of - WILLIAM REGINALD WHEELER - has been brought to our attention, and we have invited him to register with us.

We should like to have your frank estimate of his leadership qualities, scholarship, judgment, administrative ability, public relations, ability to work with others, and promise of success in the field of college teaching (history of foreign missions or history of the Orient) or administration.

Your statements covering the points raised, together with any other pertinent comments you may care to make, will be treated as confidential and will be used as a guide to our judgments in making nominations or in advising with officers and boards of trustees who seek our help.

This request should not be considered as an indication that Mr. Wheeler is currently interested in locating another position.

Please use the reverse side of this letter for your reply. A stamped envelope is enclosed for your use.

Sincerely yours,

Ellen D. Luehring
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Ellen D. Luehring (Mrs.)
Personnel Service Bureau

S
enc.

C O N F I D E N T I A L S T A T E M E N T

concerning

WILLIAM REGINALD WHEELER

(sign) _____

Official Title _____

Date _____